Shepherds

January, 1949

H. Armstrong Roberts

The Time Is NOW

THE WORLD IS IN CHAINS

Witness Russia, China, the whole world, even America

To win this world for Christ we do not have forever

It will not wait—it will blow up

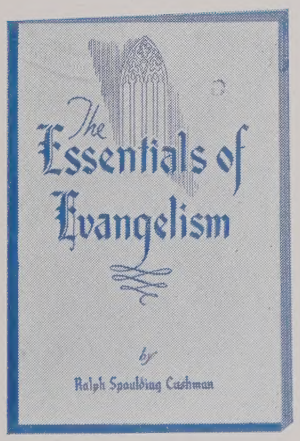
and that right soon, if we don't give it Christ

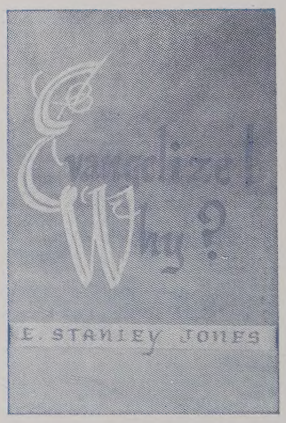
Spiritual power must supersede and control atomic power

YOU HAVE A PART IN IT

Take part in the Evangelistic Advance of the Churches

Toward the Evangelization of America in 1949





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1908 Grand Ave. TIDINGS Nashville 4, Tenn.

SHEPHERDS

January, 1949
Vol. 3—No. 4

Geo. H. Jones, *Editor*
D. E. Jackson, *Business Manager*

Published by TIDINGS
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Nashville 4, Tennessee

SHEPHERDS, a monthly journal of evangelism, is published monthly by TIDINGS, producer of quality literature on evangelism, the Church, and the Christian life, at low cost.

The subscription price is $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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Toward the

Evangelization of America

EVANGELISTIC LITERATURE

NUMBER — AMOUNT

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_____ **The Protestant Evangelistic Packet**
Books and leaflets. 16 in all. See page 25. $1.00 each _____

BOOKS

_____ **A Protestant Primer,** 25c each; 12 for $3.00
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_____ **Evangelistic Preaching,** Roy H. Short

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Put one in the hands of every resident member

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THE WEEK OF PRAYER, January 2-9—Materials that will be found helpful

_____ **Prayer Circles Card,** for establishing prayer groups — $2.00 per 100 _____

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compiled by 100 leaders — 5c each; $3.50 per 100 _____

_____ **The Greatest Work in the World,** Sherwood Eddy
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_____ **Vital Evangelism for Our Time,** Cavert — $2.00 per 100 _____

_____ **The Mission of the Church,** Baxter — $2.00 per 100 _____

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_____ **Christ—the World Savior,** Oxnam — $2.00 per 100 _____

_____ **Toward a Victorious Life,** Cushman — $2.00 per 100 _____

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Please fill my order as checked.

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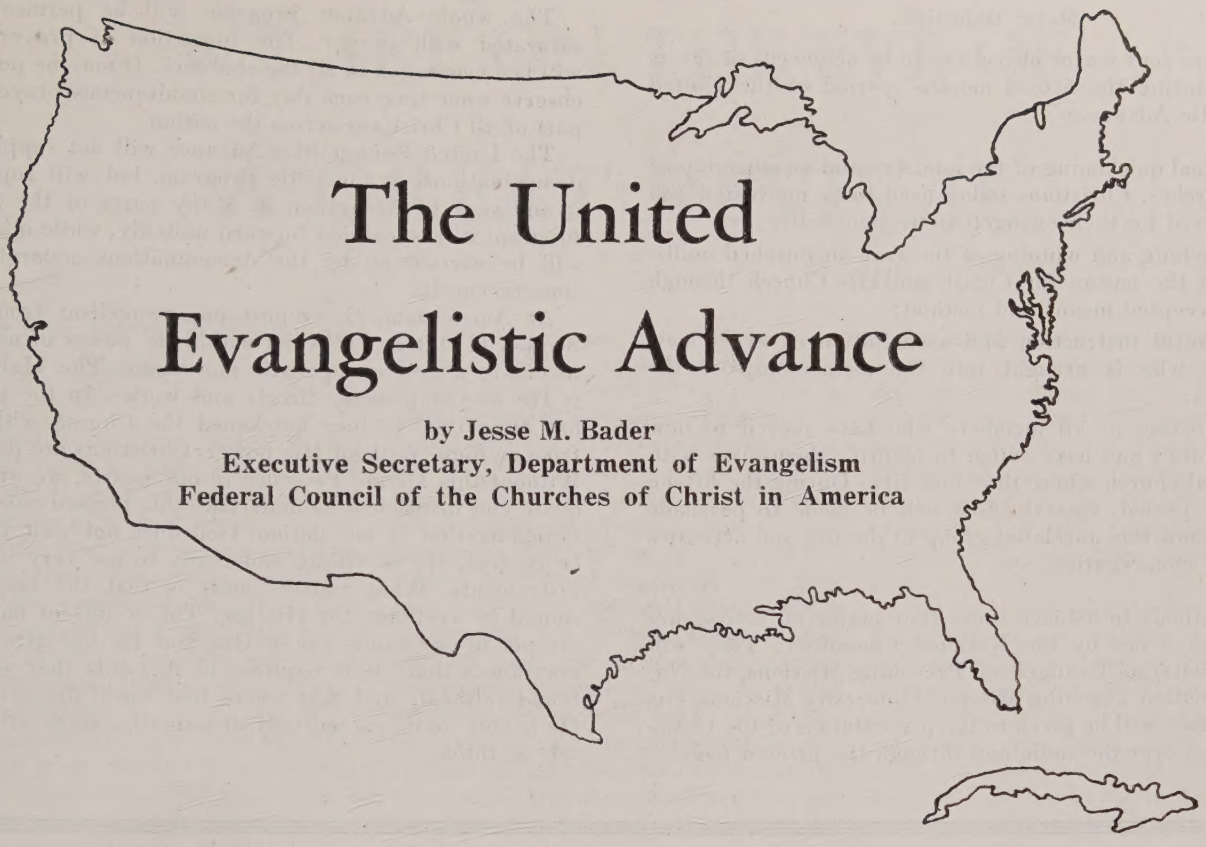
Date _____ Order placed by _____



The United Evangelistic Advance

by Jesse M. Bader
Executive Secretary, Department of Evangelism
Federal Council of the Churches of Christ in America

Evangelism is needed today in America. This need was never greater than now. The real dangers to our country are not so much from without as from within. The inner life of any nation must be morally and spiritually strong if that nation is to endure. It is still true that "righteousness exalteth a nation."

I visited California recently, and again was impressed with the giant Redwoods. These trees, towering giants of the forest, have stood for over three thousand years, through all the storms that Nature has been able to hurl against them; they have stood upright with their proud heads raised against the sky, because they have been strong at the heart. A deadly poison in the bark protects these trees from all insects and termites. So it is with nations. When they are protected morally and spiritually, they remain strong within. They live, grow, and survive.

In American we boast of our so-called progress. In spite of miraculous advances in science and technological skills; in spite of multiplying material comforts, we are not really going forward. Instead, we are losing ground in some areas of life. Are we travelling down the same road of tragedy that other nations of great material and political power once trod? There is such a place as the graveyard of nations. Many nations in the past have sickened and died and have been buried, never to rise again. Nations that ignore and forget God, perish.

America needs Christ in order to be saved *from* her sins *to* high Christian motives, redemptive purposes, and unselfish service. This salvation must begin with individuals. Persons one by one must be "born again." New minds and new hearts are needed in individuals. Only Christ, our Lord and Saviour, has this redemptive power, for "He is able to save to the uttermost all them that come unto God through Him."

Then these new and redeemed persons must band themselves into an unbreakable fellowship to work with Christ and with one another in changing what is evil in the economic, political, and social systems of our day. The individual is still the unit of society. A better society, for which all of us long, is impossible without better men and women. It is because we need new men and women and a different society, that evangelism is so imperative in the present situation.

The task of the evangelization of a nation is too huge a task for any one denomination to accomplish by itself alone. It isn't what any one communion can do by itself, no matter how large it is, that can make much of a difference in the life of America. *But,* all the communions, praying, planning, and working together in unity, can make a great difference in the present critical situation.

There is no area in inter-denominational cooperation where there is more unity at the present time than in evangelism. This is demonstrated by the fact that all the secretaries of evangelism of the different denominations meet together twice annually to exchange ideas, share literature, and plan unitedly for the evangelization of our country. For over two years, now, some forty-five full-time evangelistic leaders have been meeting to work out plans for a United Evangelistic Advance which will begin on World Communion Sunday, October 2, 1949, and is to continue through 1950. A special National Committee of fifty has been appointed to give direction to this United Evangelistic Advance. The Chairman is E. G. Homrighausen, of Princeton Theological Seminary; the Vice-Chairman is Walter E. Woodbury, Secretary of Evangelism of the Northern Baptist Convention; and the Recording Secretary is C. Franklin Koch of the United Lutheran Church.

Major Objectives

There are four major objectives to be achieved, so far as possible, during the fifteen months' period of the United Evangelistic Advance:

A spiritual quickening of the ministry and membership of our churches. Christians today need to be motivated and empowered for their evangelistic responsibility;

The reaching and winning of the vast unchurched multitudes of the nation for Christ and His Church through every accepted means and method;

The careful instruction and assimilation of every new member who is brought into the membership of the churches;

The enlisting of all members who have moved to new communities and have failed to identify themselves with any local church where they now live. During the fifteen months' period, special effort will be made to persuade and commit this unrelated group to the life and activities of some congregation.

The methods to achieve these four major objectives are being worked out by the National Committee. They will include Visitation Evangelism, Preaching Missions, the National Christian Teaching Mission, University Missions, etc. A large place will be given to the presentation of the Christian Gospel over the radio and through the printed page.

The whole Advance program will be permeated and saturated with prayer. The formation of prayer groups will be encouraged in all the churches. It may be possible to observe some time each day for simultaneous prayer on the part of all Christians across the nation.

The United Evangelistic Advance will not supplant any denominational evangelistic program, but will supplement it and seek to strengthen it. Many parts of the Advance program will be carried forward unitedly, while other parts will be carried on by the denominations separately and simultaneously.

At Amsterdam, the report on evangelism from Study Section II stated: "It is not within the power of men alone to create a new evangelistic movement. The Holy Spirit is He who empowers, directs and works. In the past, He has from time to time quickened the Church with power from on high. Without His power, Christians are powerless. Without this Divine Presence in our hearts, we are inadequate and insufficient to undertake this blessed work of the evangelization of our nation. God does not wait for us to be perfect. He is willing and ready to use very imperfect instruments. What matters most is that the instruments should be available for His use. The results of our efforts are not in our hands but in His. But He has given us the assurances that, 'it is required in stewards that a man be found faithful,' and that where that faithfulness is found, He is able 'to do exceedingly abundantly, above all that we ask or think.' "

1949--For God and Evangelism

FRESH FROM the hand of God another year comes to us, pure and unstained. It is ours to make of it what we will. We can use it for selfishness, for ease and for indifference, or we can use it for the glory of God and to press toward the mark for the prize of the high calling of God in Christ Jesus.

We are called Christians. We wear the name of Christ, but Christ Himself said that the Father is glorified as we "bear much fruit," and so shall we truly be Christ's disciples. We are saved to serve. Salvation is no selfish thing. Christianity is not so much a lifeboat to be rescued in as a life buoy to throw. The call of Christ to follow Him comes to us in order that we might be fishers of men and win others.

This first issue of SHEPHERDS for 1949 is dedicating itself to a great evangelistic advance on the part of the Christian forces of America and of the world. It is high time for those who call themselves after the name of Christ to get serious about bringing this world to Him. On every hand that which the Christian people have been giving assent to for some years seems unmistakably evident: "We must evangelize or perish!" "It is Christ or Chaos." Even the scientists are telling us this today. But do we believe it?

When the editor was a mere lad he read of an Englishman being led to the scaffold. A minister stood by speaking to him of the consolations of religion. The condemned man turned and said to the minister: "Do you believe it? Do you believe it? Why, man, if I believed that, I would be willing to crawl all over England on my hands and knees on broken glass to tell men it was so!"

It is high time that we believe. It is high time that we *believe* what we believe, and do something about it. Too long have we been inoculated with such a mild type of Christianity that the world about us hardly knows what the genuine article is. There is an urgency about evangelism as we enter into 1949 that is breath-taking.

We are glad that nearly every evangelical church is planning an enlarged program of evangelism for 1949, a great evangelistic advance. The secretaries of evangelism of several of these churches give the broad details of their plans and program in this issue of SHEPHERDS. They are representative.

February SHEPHERDS will be a "HOW BOOK" of Evangelism. It will be an issue that no one will want to miss. The presentation of a balanced and adequate program of evangelism during Lent will be the burden of the next two issues. Truly we must make evangelism our major in 1949. To this end we list a considerable amount of evangelistic literature that churches might imbue their laymen with it in the very beginning of the year. Start the new year with a Watch Night service and with a Covenant Sunday Service that will set the spiritual tone for the entire year.

Laymen are eager for an advance in evangelism. Just last week one pastor sent in 19 subscriptions to SHEPHERDS for his laymen, and another pastor sent in 10 subscriptions for his Membership and Evangelism Committee.

Sometimes pastors do not realize quite how eager laymen are to advance in evangelism. Recently a lady wrote the editor to this effect: "What evangelistic materials do you have? What program of evangelism are you advocating? Our preacher never says anything about it, and we wish he would. We want to know, and to do something." Another expressed the same desire at a recent evangelistic convention.

Pastors, the fields are white, the harvest is waiting, and our people are more eager than we realize.

WE ARE ON THE EVE OF A GREAT REVIVAL

by the Rev. Henry T. Wigley of England

I BELIEVE a great revival of the Christian faith is coming soon, and when I say "a great revival," I mean a revival comparable to Pentecost, to the Renaissance and Reformation, and to the Evangelical Awakening which began in the eighteenth century. This conviction is not just a result of wishful thinking, or of the desire to pass on a cheering message. It is based, I believe, on solid grounds.

To begin with, history seems to reveal that there is an ebb and flow in things spiritual as in things physical. There are "seasons of refreshing from the presence of the Lord." If this be so, then certainly we may look for the coming of a revival, for the spiritual tide has been running out a long time.

A little boy was taken by his father for a day trip to Southport and was desperately anxious to paddle in the sea, but the tide was too far out. His father explained to him that he must have patience and in time the tide would come in. Hour after hour passed, and the little boy kept exclaiming, "Will the tide never come in, daddy?" To this question, the father always returned the answer, "Yes, my boy, the tide will surely come in." We can apply this story to the spiritual world.

Furthermore, faith in God and in His purpose for this world, as revealed in Christ, leads me to believe that a revival is coming soon, for otherwise I can discern no hope for the world, and I cannot believe that God will allow a world to perish for which Christ died.

But there are also certain facts which definitely and heartily support this conclusion. When that great revival came, which began at Pentecost, there were two prevailing factors in the contemporary situation. First, the Roman Empire had presented an almost unique opportunity for the spreading far and wide of any new religious movement, and second, the existing religions of the world seemed to be so dead and powerless as to be entirely unable to take advantage of this remarkable opportunity. The revival, therefore, that launched the Christian Church came at exactly the right time.

The same two factors were present again at the beginning of that great revival we call the Reformation. Through the invention of the printing press and the epoch-making voyages of discovery which opened up new worlds, there was a unique opportunity for the wide dissemination of Christianity, but at the same time, the Church was entirely unable to seize this opportunity because of its spiritual deadness and corruption. The new spiritual quickening which resulted in the Reformation also came, therefore, just at the right time.

The same two factors were again present at the beginning of the great Evangelical Awakening in the eighteenth century. The invention of the steam engine and the ushering in of the Industrial Age presented another magnificent opportunity for the spread of Christianity, but unfortunately once more the existing Church was too spiritually bankrupt and lacking in conviction and enthusiasm to seize the opportunity. The Evangelical Awakening, therefore, likewise came exactly at the right time.

And now, once more in the history of the world, we are confronted yet again with the same two factors. We are entering upon a new era of amazing opportunity, for the new means of communication, which science has presented us, have made the world a neighborhood. A voice speaking in London can be heard all round the world. What an opportunity for a great spiritual advance! But, alas! once more the Church is comparatively weak and ineffective and unable to make the most of that opportunity. Therefore, by all past analogies and by the very necessities of the strategy of the Kingdom, we may confidently expect a new spiritual awakening on a great scale.

Finally, I think I can see the actual signs of its coming. I would not say that it is already here, but one can discern here and there the swirling of the waters that indicate the turning of the tide.

Theologically we are now better prepared for any new awakening than we have been for a generation. We have rediscovered the historic faith, with a balance and a proportion hitherto lacking. There is a new seriousness among ministers and leaders of the Churches. There are new outbursts of evangelistic activity here, there, and everywhere. There are all kinds of movements springing up and functioning for the salvation of mankind. There are breakings out of the spiritual in unexpected ways. There is a demand for the Bible and for religious publications which is unprecedented.

Yes, we believe the revival is coming. Meanwhile, it is our privilege to go steadily on, cooperating wholeheartedly with God, until such time as it pleases Him to revive His work once more in the midst of the years.

SUGGESTED LEAFLETS TOWARD WORLD EVANGELISM

VITAL EVANGELISM FOR OUR TIME, by Samuel McCrea Cavert
President Federal Council—$2.00 per 100

CHRIST—THE WORLD SAVIOR, by Bishop G. Bromley Oxnam
Vice-President, World Council—$2.00 per 100

THE MISSION OF THE CHURCH, by Bishop Bruce R. Baxter
Toward a new world of vital religion—$1.50 per 100

THE MESSAGE OF EVANGELISM FOR THIS GENERATION
Five great sections—16 large pages—$3.00 per 100

1908 Grand Avenue **TIDINGS** **Nashville 4, Tennessee**

THE EVANGELICAL AND REFORMED CHURCH

Fred. C. Schweinfurth, Executive Secretary
Commission on Evangelism

The "Evangelism Advance" emphasis in the Evangelical and Reformed Church is a part of a three-year general program of "Relief, Reconstruction and Advance" adopted by the General Synod in 1947. We are now moving into the second year of the three-year effort with high hopes that the essential objectives and numerical goals originally set will be achieved.

We have defined our Advance as a program of "Enlistment, Enrichment and Enlargement for Christ in Church and Community." The call to advance is based on Isaiah 54:2, "Lengthen thy cords and strengthen thy stakes."

Here in outline form we give the Church-wide goals, the program of work for the local church, and the calendar and emphases for 1949.

General Goals

1. Enlisting and activating total membership in the worship and work of the Church.
2. Spiritual enrichment and strengthening of the constituency.
3. 70,000 members trained and used as personal evangelists.
4. 70,000 members received by end of 1949, and 210,000 by end of 1950.

Local Congregation

1. Study and acceptance of program by Consistory, Church Council, or Church Cabinet.
2. Organization: Appoint Committee on Evangelism and supplementary committees in the congregation.
3. Select and train all workers needed for various emphases and efforts of evangelistic impact and outreach.
4. Goals:
   a. Reconsecration of present membership.
   b. Reactivating the inactive member.
   c. Quickening and deepening the spiritual life of the congregation.
   d. 10% or more of membership trained and used as personal evangelists.
   e. A minimum of 10% increase in membership in 1949.
   f. Enlarging and strengthening membership of auxiliary organizations (Church School, Youth Fellowship, Women's Guild, Churchmen's Brotherhood, etc.).
   g. A spiritually potent church to be used of God in building a more Christian community, nation and world.
5. Methods:
   a. Friendly visitations and inauguration of "Undershepherd System."
   b. Pastoral, personal, educational, and lay visitation evangelism.
   c. Preaching missions.
   d. Seed-sowing evangelism (tracts, pamphlets, etc.).
   e. Programs of assimilation, integration, and conservation.

CALENDAR

Emphases in Local Church 1949

1. PERIOD OF SPIRITUAL ENRICHMENT

January

1. New Year's Day service of rededication to Christian mission.
2. Encourage members to follow a specific discipline of Christian living or enlistment in the Fellowship of Devotion.
3. Observe Week of Prayer in local church or in union meetings with churches of community.
4. Form small groups, or cells, of members for continuing prayer, study and action.
5. Order and distribute 1949 Lenten booklet, "The Eternal Cross."
6. Select workers and make arrangements for visitation endeavor during Lent.

2. PERIOD OF ENLARGEMENT

February

Week preceding Lent (March 2) or/ and throughout Lenten period conduct an intensive program of evangelistic outreach. (Training of workers and visitation.)

Lent

Midweek services. Preach on the great structural verities of our Christian faith. Adult classes in church membership; fellowship cultivation; program of assimilation.

Holy Week

Day of commitment and reception into Church Fellowship.

Palm Sunday

Services of great spiritual significance on Monday, Tuesday, Wednesday, Maundy Thursday, and Good Friday. Reception of members; Communion.

Easter

A Day of Victory—Communion.

After-Easter

Church Attendance Crusade; Follow-up of Prospects; another intensive outreach for new members preceding Ascension Day; Fellowship cultivation and assimilation of new members.

Ascension Day

Service of Worship sponsored by Women's Guild.

Ascension-Pentecost

Prayer and Fellowship.

a. Conduct a daily prayer period at church or cottage prayer meetings.
b. Consider possibility of using this period for a Preaching Mission.

Pentecost

Another day of spiritual enrichment and enlargement; reception of new members; enlist your personal workers for a continuing program of Visitation Evangelism.

July-August

Plan program for the ensuing Activity Year of congregation beginning with September.

3. PERIOD OF ENLISTMENT

September

Enlistment of total membership for worship and work. Friendly visitation of constituency to secure cooperation and support of program, commitment to attend the Lord's Table on World Communion Sunday and services during Church Attendance Crusade.

October-November

Church Attendance Crusade. Reactivating the Inactive Church member. Total membership enlisted in support

THE EVANGELICAL UNITED BRETHREN CHURCH

by O. T. Deever, Executive Secretary
Commission on Evangelism

The evangelistic program of The Evangelical United Brethren Church for 1949 may be briefly summed up as follows:

1. We hope to complete 160 One-Night Laymen's Evangelism Rallies by Easter, 1949. These rallies began in August, 1948, conducted by 32 teams of two members each of the General Commission sent out to cover the entire denomination.
2. We will join with other denominations in the United Evangelistic Advance beginning with World Communion Sunday, October 2, in 1949, and continuing through 1950.
3. We will observe Sunday, February 13, 1949, as Evangelism Sunday throughout the Church with a carefully planned program suggested for every local church.
4. We will lay particular stress upon the Lenten season in 1949 as an evangelistic opportunity and will emphasize visitation evangelism especially for this period.
5. We hope to complete the organization of each local church with the help of the Annual Conference Commissions on Evangelism.The aim is not only to have a representative Committee on Evangelism in each local church but that these committees carefully plan and carry out a year-round program of evangelism.
6. We plan widespread distribution of our evangelistic literature reenforced with some strong articles in our church papers.
7. In the fall of 1949 and the spring of 1950, we plan to send a joint team of two persons in cooperation with our General Board of Christian Education to each of our 51 Annual Conferences. We will meet for a two-day conference with all Conference Commissions on Evangelism and Conference Boards of Christian Education, all Conference Executive Committees of our Brotherhood, and all Conference Youth Fellowship Councils.
8. We will increase our efforts to reenforce weaker churches in their evangelistic program by calling to their assistance evangelistic pastors who will agree to give one or more weeks to this work.

(*Continued from previous page*)
of total program of the Church, Stewardship and Kingdom Service emphases.

PERIOD OF SPIRITUAL ENRICHMENT

November-December

Urge members to participate in World Wide Bible Reading Crusade (Thanksgiving to Christmas).

Advent

One-week Preaching Mission. Effort to enroll families to observe family devotions and establish family altars.

Christmas

Ingathering of new members.

December 31

Watchnight candlelight consecration service.

Blessed is that church
and that pastor
that with a passion for souls,
a sincere desire to
save the unsaved
and to
establish the Christians,
with vision and with purpose
plan their work
and work their plan.

A program of evangelism
is to evangelize.

CHURCH MEMBERS IN AMERICA

Latest Figures Available

1. Seventh Day Adventists	208,030
2. Assemblies of God	241,782
3. Northern Baptist	1,592,349
4. Southern Baptist	6,079,305
5. National Baptist Convention, U. S. A., Inc.	4,122,315
6. National Baptist Convention of America	2,575,621
7. American Baptist Association	115,022
8. Free Will Baptists	221,317
9. National Baptist Evangelical Life and Soul Saving Assembly of U. S. A.	70,843
10. Primitive Baptist	69,157
11. United American Free Will Baptist	75,000
12. Church of the Brethren	182,497
13. Church of Christ, Scientist	268,915
14. Church of God	77,926
15. Church of God (Anderson, Ind.)	95,325
16. Church of God in Christ	300,000
17. Church of the Nazarene	201,487
18. Churches of Christ	309,551
19. Congregational Christian	1,140,824
20. Disciples of Christ	1,889,066
21. Evangelical and Reformed	695,029
22. Federated	88,411
23. Religious Society of Friends	113,465
24. Independent Fundamental Churches of America	65,000
25. Churches of Jesus Christ of Latter Day Saints	911,279
26. Reorganized Church of Jesus Christ of Latter Day Saints	116,888
27. American Lutheran	601,839
28. Evangelical Lutheran Augustana Synod of N. A.	396,999
29. Evangelical Lutheran Church (formerly Norwegian)	661,355
30. Evangelical Lutheran Synod of Mo., Ohio, and Other States	1,422,513
31. Evangelical Lutheran Joint Synod of Wis. and Other States	259,097
32. United Lutheran Church of America	1,748,183
33. Mennonite	52,596
34. African Methodist Episcopal	868,735
35. African M. E. Zion	489,244
36. Colored Methodist Episcopal	381,000
37. Methodist	8,430,116
38. Cumberland Presbyterian	75,427
39. Presbyterian U. S.	596,037
40. Presbyterian U. S. A.	2,174,530
41. United Presbyterian of N. A.	198,815
42. Protestant Episcopal	2,155,514
43. Christian Reformed	134,608
44. Reformed in America	176,244
45. Salvation Army	205,881
46. American Unitarian Association	74,789
47. Evangelical United Brethren	705,102
48. Roman Catholic	24,402,124
49. Polish National Catholic	250,000
50. Greek Orthodox	275,000
51. Russian Orthodox	300,000
52. Jewish Congregations	4,641,000
53. Buddhists of America	70,000
54. International General Assembly of Spiritualists	100,000
TOTAL PROTESTANTS	43,635,058
TOTAL REPORTED	73,673,182

THE NEW LIFE MOVEMENT PRESBYTERIAN, U. S. A.

George E. Sweazey, Executive Secretary
Department of Evangelism, Board of National Missions

Since January 1, 1947, the attention of the Presbyterian Church, U.S.A. has been centered in its New Life Movement, an intensive evangelistic program which is to continue until January 1, 1950.

I. GOALS

In establishing the Movement, the General Assembly of the Church set as goals:

(1) The bringing of 1,000,000 people to faith in Christ and membership in His Church.

(2) Training 100,000 lay people for evangelism.

(3) Establishing 300 churches or church schools.

The full goal is, by three years of concentration, to bring into the Church attitudes and practices which will permanently increase its evangelistic power.

II. METHODS

In order to win the unchurched, to reclaim inactive church members and to deepen the spiritual life of the workers, the Movement is relying on the following methods:

(1) *Personal evangelism,* both by organized visitation and by using every chance opportunity. Training for this is stressed.

(2) *Public evangelism,* by making better use of the regular church services and by special services. The place of the laity in bringing hearers for the appeal is made highly important.

(3) *Using the church organizations* and school as a door into the church. Better enlistment methods and ways of leading those who attend into the Christian faith are taught.

(4) *Starting new churches* and church schools. It is recognized that the churches cannot reach all of those for whom they are most responsible within their present buildings.

(5) *Conservation.* Perhaps the most revolutionary part of the Movement is the better practices it is bringing for the instruction and nurture of new members. It is teaching definite ways of preparing, receiving, training and assimilating those who are won.

III. ORGANIZATION

Under the National Commission on Evangelism each Synod (usually a state), Presbytery (often a county) and congregation is to have a New Life Committee. These undertake definite projects for bringing the Movement into the life of each church.

The ministers of the Church were called to 21 New Life Training Schools. These combined four days of instruction with evenings spent in evangelistic visiting, using local laymen as teammates. About three-fourths of the active pastors of the church attended.

This year the key lay leader of each church, and others who can come, are being brought to conferences for two days of instruction in how to deepen and extend the New Life Movement in their churches. These conferences plan for presbytery meetings, which will assemble all the workers and leaders of all the churches for one or two Sunday afternoon and evening instruction meetings. These are to be followed by a series of cooperative presbytery visitation programs, continuing those which were held last year.

The New Life Movement is going *overseas* through the sending of a dozen ministers and laymen from this country who are best qualified to give instruction. These will carry to our Church's mission fields and to Europe the spiritual incentives of the New Life Movement and its practical methods.

IV. NEXT OBJECTIVES

The Movement has made great progress in quickening the spiritual life of Presbyterians and in winning others. Its success now depends on how well it meets the following two tests:

(1) Churches which have done most must go on to take the Movement wider and deeper. There is danger that even a highly successful visitation program will be a stunt—to be remembered as a great event but not repeated and made a normal part of the life of a local church. Those won so far have been those who were already nearest the church. We must learn how to reach deeper into the secular community if the Church is to win great numbers and to affect the life of this country.

(2) Churches which have done little must be brought into the Movement soon. They are the ones which most need it. During these three years every possible way of helping them to be successful in evangelism is the chief concern of our Church.

If they remain unaffected, the chance of their becoming more evangelistic later is not good. More of these are undertaking the program each week. But a large number are still aloof from it, and are not winning many for Christ by any program.

V. REPORTS

The annual report two years ago, which took in three months of the New Life Movement, showed the largest reception both by all methods and by confession of faith of any year in over a quarter of a century. A change in the church year prevented a report for 1947. Indications are that is was even better than the year before. Undoubtedly the Presbyterian Church, U.S.A., is devoting more discussion and study and planning to evangelism than at any time since the great revivals. Accounts of what is happening in the lives of people indicate that the Holy Spirit is using all of this for the real bringing of that New Life which is in Christ Jesus.

The Greatest Work in the World

by Sherwood Eddy

Personal evangelism discussed by a world Christian. Closes with seven outlines for individual or group study. Excellent for mid-week services. A superb treatment —24 pages, plus special cover.

5¢ each; 25 for $1.00

Presbyterians

ON THE MARCH

by Cecil Thompson, Secretary
Department of Evangelism, Presbyterian, U.S.

For a good many decades Southern Presbyterians have not been too much concerned about evangelism. But a new day is facing the Presbyterians in the south. A vigorous five-year program for spiritual development and enrichment is an evidence that something is stirring in our Church.

Our spiritual sins are becoming more and more apparent to us. Our sins have been largely those of self-complacency and of omission. We have not been concerned about the multitudes. We have not tried to reach our Presbyterian prospects. We have had too little vision and compassion for the LOST. Perhaps we have been satisfied too much with ourselves and the status quo. Perhaps we have been willing to sit still and be thought of as a "very lovely people." Perhaps we have insisted on education to the detriment of evangelism. Perhaps we have been aristocratic but not aroused. All these things we are beginning to see.

But now there is a stirring in the mulberry leaves. One layman recently said: "But, let's get it down on the ground." Our eyes are being anointed with eye salve. Our hearts are beginning to be stirred. Our temperature is rising. We are beginning to be concerned. We are becoming conscious of people all about us. Our preaching is taking a new turn. It is my feeling that we are facing a possible transformation and rebirth. We pray that is may come.

We Face a New Day

Lay people are becoming interested, aroused, concerned, and aware of the mission of the Church. Large groups in great urban centers are entering into Home Visitation Evangelism. This New Testament method of evangelism is continuing through the months. Men and women are wondering why pastors and the Church have not challenged them before. Whereas most of the new members formerly came from the pastor's efforts, now growing numbers come from lay efforts.

Pastors are warming up. Their preaching is changing and they are begininng to train their people. They are concerned about the assimilation of these new church members.

The day of revivals is not over. There is perhaps more emphasis on this method than ever before. There is an intensive effort to get every church in each presbytery to have some kind of evangelistic endeavor. There have been scores of real decisions in such meetings during the past two years.

Courses in evangelism in summer conferences seem to attract as many or more people than other specialized courses. More women took the course in evangelism for credit at the annual Women's Conference this summer at Montreat, North Carolina, than any other specialized course. This is significant. Youth groups and men's groups now have evangelistic training as a definite part of their work.

The Presbyterian Five-Year-Program of Progress has evangelism as the first objective. Following this will come emphases on spiritual enrichment, church attendance, and Sunday school extension. All of these relate to evangelism.

Church Loyalty Campaigns are being held in many churches in order to stir up the membership of local churches to renewed fruitfulness and bring them into a more vital relationship with the Church and Christ.

Large centers are having area schools of Visitation Evangelism. Throughout the Synod of Tennessee in such places as Memphis, Nashville, Knoxville, and Chattanooga such efforts are under way. Pensacola and other Florida cities are undertaking such efforts also, and the same is true throughout our Assembly.

The seminaries are training their students in various types of evangelism. Columbia Seminary now has some four courses in evangelism, and personal work has become a required part of the training. Likewise the students serve in many centers such as army and civilian hospitals, jails and the Federal penitentiary, city missions, etc. Deputation teams are being formed and go out for gospel and youth service in many places.

Renewed attention is being given to the large number of small and rural churches. About two-thirds of our churches have less than one hundred members, and many have no pastor. There is a genuine concern for these rural areas. It is hoped a constructive program will soon be underway for all of them. It is being found that a wholesome, continuous program of evangelism can be worked there, as well as in urban churches.

We have a long way to go. One-third of our churches in years past have reported no additions on profession of faith. We are attempting to change this deplorable condition. We are in need of a new Pentecostal experience. We believe it can and will come. We are definitely on the way.

VISITATION EVANGELISM MATERIALS

Preparation and Organization folders
Order about five for a church. 2¢ each.
Instructions for Evangelistic Workers
Order one for every visitor. 2¢ each.
Assimilating New Members
Order about five for a church. 2¢ each.
Friendly Community Study folders
Order one for every person who helps in survey of community. 2¢ each.
Friendly Community Study cards
Order one for every family. 35¢ per 100. You will need more than you think.
Prospect and Assignment cards
Two for every prospect. 35¢ per 100. Order for the future also.
Visitation Agreement cards
Two for every visitor. 35¢ per 100.
Record of Commitment cards
Half as many as Prospect cards. 35¢ per 100.
Attendance Registration cards
One for every person present when attendance is registered. 35¢ per 100.

TIDINGS
1908 Grand Ave., Nashville 4, Tenn.

EVANGELISM

"Evangelism is the presentation of the Good News of God in Jesus Christ, so that men are brought through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Saviour from guilt and power of sin; follow and serve him as their Lord in the fellowship of the church and in the vocations of the common life."

—*Federal Council of Churches.*

VICTOR THROUGH HIM

(A reply to "Invictus")

Out of the fathomless womb of Time,
Fashioned by Love at God's decree,
I came to earth, a soul, to climb
Back to my heavenly destiny.

Equipped by mind and heart divine;
Clothed in a form by God designed,
I hold The Master's power in mine
To be and do as He assigned.

My upward path by sin, I know,
Will be beset; but this I claim;
I shall be conqueror and go
Forever forward in His name!

It matters not how soon or late
He orders closed my earthly scroll;
With Him I'm Master of My Fate!
Through Him I'm Captain of my soul!

—*Frederick Abbott,* Layman
San Antonio, Texas.

GOD AND I WORK!

God and I, from day to day,
Work along life's rugged way.

Work to help mankind to see
How much better they may be.

Work to build in each desire
To reach heights forever higher.

Work developing a plan
To draw closer man to man.

Work to make this old world prove
Naught is stronger than pure love.

Work to clear away debris
That clogs man's humanity.

Here appears the glory part:
Harder work gives gladder heart!

So from today we two
Shall work on till journey's through.

—*Frederick Abbott,* Layman
San Antonio, Texas.

Five-Year Crusade

NORTHERN BAPTIST CONVENTION

by Walter R. Woodbury, Executive Secretary

Northern Baptists are in the midst of a Five-Year Crusade for Christ, the first two years of which were given to evangelism. Christian education forces united with evangelistic directors during this period which ends May 1, 1949.

Local Baptist churches are still working along the line of month-by-month programs of evangelism worked out by themselves a year ago to fit the peculiar situation and opportunity in which they find themselves. Four handbooks, three of which guided them as to effective procedures were provided to guide them in three or four weeks of study during which they built these month-by-month programs.

During the second year of the Crusade for Christ through evangelism we are stressing three things:

1. Fall Church Loyalty Crusades launched on World Communion Sunday to re-enlist disinterested members.

2. Ten-Day Cooperative Crusades of churches handy to some center who follow simultaneously a combination of four effective soul-winning procedures.

a. A week-end of youth evangelism called "New Friends for Christ" which uses carefully prepared youth-group good times and devotional meetings to interest and win young people. Our youth are trained and thrust out first into fellowship visiting to get new friends into their group, and then into evangelistic visiting to get decisions for Christ and church membership.

b. Special evangelistic preaching services, two on each of the two Sundays and three or four nights between Sundays. Each local church brings in a guest preacher called a "crusader" for this preaching mission. Only one mass meeting of people from all the churches is held. The rest of the meetings are held simultaneously in each of the local churches.

c. Home visitation evangelism by picked workers sent out two by two to assigned prospects, after training on Sunday afternoon and at two early supper conferences. The visiting crusader is briefed at breakfast meetings of pastors and crusaders Monday through Friday by a trained director of home visitation evangelism, and the crusader instructs the workers who meet in local church groups in their own churches after one mass meeting of workers on Sunday afternoon where instruction in basic approach is given by an experienced home visitation director.

d. Community outreach through use of guest crusaders to preach the gospel wherever openings can be secured—in schools, colleges, luncheon clubs, labor union meetings, factories, on the streets or in parks, between reels in movie houses, in jails, prisons, homes for the aged, hospitals, etc. Wherever possible committees of church councils or interdenominational ministers' conferences are secured to make these openings and to introduce the out-of-town preachers. In any case this conmmunity preaching is in the name of our common faith in Christ and His Church and in no sense sectarian. Churches of other evangelical communions are always invited to join us, if they will, using guest crusaders of their own denominations and sharing in as much of the fourfold program as they care to. Sometimes more non-Baptist churches cooperate than Baptist churches in these efforts.

Already 175 of these cooperative 10-day crusades are dated previous to May 1, 1949.

Eight-day local church crusades for isolated churches follow an adaptation of this plan closely and as far as they are able.

3. Christian growth and development of all we win to Christ and the Church. A handbook of 72 pages is provided for churches to guide them into effective procedures to the end that all converts may become effective and permanently active church members. We stress not only (1) adequate group instruction but also (2) pastoral counselling of individuals, and (3) responsible sponsors of each new member to befriend him, help him to find his place in the group to which he is eligible, and to establish habits of regular church attendance and personal and home devotional life. Beginning May 1, 1949, the Stewardship phase of our 5-year program takes over, and A-1 priority will be given to our conviction that it is essential that all born-again Christians *must grow* in grace, that we are "Saved to Serve."

Evangelistic Advance Also in THE UNITED CHURCH OF CANADA

by R. C. Chalmers, Associate Secretary
Board of Evangelism and Social Service

The three years, 1945, 1946, and 1947, have been the best years of evangelism in the United Church of Canada. During these years, and in spite of a serious shortage of ministers to give leadership in some pastoral charges, 86,932 made profession of faith in Christ.

Furthermore, in each of the last three years more than 50% of those making profession of faith in Christ were adults. This is a radical change from several years ago when 75% of those uniting with the church by profession of faith were Sunday school children. Visitation Evangelism is largely responsible for this increase in the number and percentage of adults uniting with the Church.

In 1950 the United Church of Canada will celebrate the 25th anniversary of its formation. The year 1949 is being called a "Year of Preparation," and emphasis will be given to the content of the faith. In the autumn of 1949 and in 1950 special emphasis will be given to evangelism. This will coincide with the United Evangelistic Advance under The Federal Council of Churches of Christ in America, beginning on World Wide Communion Sunday, 1949.

We believe that Canada needs Christ. This means that The United Church of Canada, which is spiritually responsible for more than one-fifth of the Canadian population, must take the work of evangelism seriously.

Evangelistic Program for 1949

1. Promotion of Visitation Evangelism.
2. Promotion of Preaching Missions.
3. Encouragement of Classes for Church Membership.
4. Encouragement of congregational fellowship cells for Bible study, prayer, and service.
5. Regional conferences on evangelism for both ministers and the laity.
6. Regional conferences with ministers on the content of the Christian Faith.
7. A wider distribution of such basic literature on doctrine as "The Catechism," "The Statement of Faith," "This Is Our Faith," and other related materials for Bible study.
8. Stress the "Three E" Campaign in all Sunday Schools: Enrichment and Enlargement through Evangelism.
9. Calls for decisions for Christ and for enlistment in the full-time Christian service in youth and young adult conferences and summer camps.
10. Strong emphasis on Bible study through all Sunday School and Youth publications.
11. Encouragement of more evangelistic preaching.
12. Promotion of Religion in the Home.

Order VISITATION MATERIALS Now

They can be used by any denomination

Keep a Supply on Hand

When they are reprinted price will advance

Because of greatly increased cost of printing, it will be impossible to supply survey and visitation folders for 2c each, and cards for 35c per 100, postpaid. when our present dwindling stock is exhausted.

See list of materials on page 7

It lists the items, and suggests quantities needed

1908 Grand Ave. TIDINGS Nashville 4, Tenn.

Our Lost Millions

The unchurched masses of earth are increasing 6,000,000 faster each year than all the churches combined. That is to say, from 1890 to 1935 the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all churches combined, or an average annual gain of 6,000,000 for this forty-five-year period!

10,240,000 souls without Christ are dying each year!

2,000,000 are being killed in battle every year!

2,000,000 are being made prisoners of war every year!

10,000 are starving to death every year!

6,000,000 more are unchurched by the churches every year!

Is it not time to start all over again to win this broken, suffering world to Christ?

—*The Missionary Call*

CHURCHES

Beautiful is the large church
With stately arch and steeple.
Neighborly is the small church
With groups of friendly people.
Reverent is the old church
With centuries of grace;
And a wooden church or a stone church
Can hold an altar place;
And whether it be a rich church
Or a poor church anywhere
Truly it is a great church
If God is worshipped there.

—*Exchange*

QUAINT RULES FOR CHURCH DECORUM

Thou shalt not come to service late.
Nor for the Amen refuse to wait,
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain
But when the hymns are sounded out
Thou shalt lift up thy voice and shout.

The endmost seat thou shalt leave free
For more must share the pew with thee.
The offering plate thou shalt not fear,
But give thine uttermost with cheer.
Thou shalt to the minister give heed,
Nor blame him when thou'rt disagreed.

Unto thy neighbor thou shalt bend,
And, if a stranger, make a friend.
And so, by all thy spirit's grace,
Thou shalt show God within this place.

(Old Selection)

—*St. John's Tidings,*
Davenport, Iowa.

Methodism's ADVANCE in Evangelism

by Dawson C. Bryan
Director, Personal and Visitation Evangelism

The Methodist Church has never been more evangelistic than it is at the present time. Never in our history have so many ministers and laymen been genuinely and actively concerned about winning people.

There are two reasons. One is a renewed and growing interest in the individual, and through him in a regenerated social order. The other is a discovery of means and methods which are effective in securing decisions for Christian living. These methods provide laymen with opportunities of service at the crucial point of witnessing for Christ and winning new disciples.

In the *Crusade for Christ* of the past four years great emphasis was placed upon evangelism. During the Year of Evangelism more than one million members were received into the various churches. Of this number nearly 600,000 were on confession of faith and by vows. Across the nation 806 new churches were established. This adventure proved to Methodist ministers and laymen that the number who may be won in America depends upon two human factors: (1) prayer, and (2) intelligent, consecrated work.

The forthcoming Quadrennial Program projected by the General Conference is entitled, "The Advance for Christ and His Church." This is a most comprehensive program. In many areas of the Church's life the emphasis will be upon missions and benevolences, with a study of the great Christian beliefs and practices.

Methodism will be regirding itself for continued advance in winning new people. The objective for the four years is 2,000,000 new members won on profession of faith and vows. This will require establishing some 2,500 new churches in urban and rural areas. It is proposed to train every pastor and 500,000 lay workers in personal evangelism.

During the second year of the Advance movement the emphasis will be upon a study of the meaning and power of the Church. The action phase will be "The Advance for Christ and His Church Through Evangelism." This coincides with the united evangelistic endeavor under the Federal Council of Churches of Christ in America beginning with October, 1949, and continuing through December, 1950.

Evangelism is so vital to the ongoing of the Kingdom that every church should plan a twelve month program each year which would include at least one visitation week each fall and spring, with regular meetings each month of a Fishermen's Club or Fellowship of Evangelism.

A major responsibility will be that of assimilating the new members into the churches and vitalizing them in their religious experience as Christians who can share in realizing the Kingdom of God on earth.

An integral part of the Advance will be the deepening of the spiritual life of the Church through devotional literature. The spreading of the gospel will command every vehicle of pulpit, church school and educational institutions, personal calling, radio, television, pamphlets, visual aids, and public services.

The divine call to evangelize lays claim upon every bishop, district superintendent, pastor and layman of The Methodist Church, for the "fields are white unto the harvest."

CALENDAR OF EVANGELISM

Suggested for January-February
by Weldon F. Crossland, Pastor
Asbury-First Methodist, Rochester, New York

JANUARY

1. *The Watchnight Service* of Communion and Reconsecration. (December 31, prior to midnight.)
2. *Covenant Sunday. The Week of Prayer.*
   Challenge to Christlike living and spiritual enrichment. *The Upper Room* for January and February as an aid.
   The Covenant Service.
   Urge every Sunday attendance by every member through Easter, April 17.
   Reception of New Members.
   The Sunday Evening Service as an opportunity for evangelism and fellowship.
   The Midweek Service of Prayer and Fellowship.
9. *Meeting of the Church Committee on Membership and Evangelism* to discuss and determine the evangelistic program for the entire year. (February SHEPHERDS should reach you by this time, and will contain an outline guide for the whole year.)
16. *Plan and prepare for Decision Day* in the Church School, if one is desired, in cooperation with the Board of Education and the teachers.
30. *Decision Day in the Church School,* if one is desired. Youth Week—Sunday through Sunday.

FEBRUARY

6. The Membership Training (or Confirmation) Class to hold its opening session, continuing each week to Palm Sunday, April 10, or better, to Pentecost Sunday, June 5.
   Reception of New Members.
13. *Make definite plans for the Personal and Visitation Evangelism Crusade,* to be held the third week in Lent (or some other time), beginning Sunday, March 20, culminating with Palm Sunday, April 10, as Ingathering Sunday. (Write the Board of Evangelism, 1908 Grand Ave., Nashville, Tenn., for folders with complete instructions.)

13-20. The Week of Dedication.

27. Distribute *The Upper Room* for March and April, commending daily devotions and family worship to all.

LITTLE PILLOWS TO REST OUR HEARTS UPON

by Mrs. Grace Brotemarkle
Goodland, Kansas

When I was a very small girl my mother gave me a copy of *Little Pillows* by Frances Riley Havergal. In its introduction we were told that feather pillows were to rest our heads on, but here was another pillow to rest our hearts upon. Each Chapter was a pillow for one night with a scripture verse and meditation. That little book has meant much to me as I have journeyed along.

When I came to serve as hostess at The Itasca Court, I found there were pillows for the head in each cabin, but no pillows for the heart. So I immediately placed a copy of THE UPPER ROOM in each of the rooms with a prayer that those who would occupy the rooms might feel the warmth of God's love and find the message truly a pillow for the heart.

In the time of Jesus the fish was a sign, but here in Itasca Court THE UPPER ROOM is a sign that unlocks a reserve, and I find that our guests become friends. No matter what denomination these people may belong to, we find that we are all kin—in that God is the Father of all and we are all co-workers with Him.

That THE UPPER ROOM is greatly appreciated is proved time and again. A lady from California left a note on her dresser with a dollar bill attached with these words: "Please use this to buy more copies of THE UPPER ROOM."

A. M. Gottschalk

A guest from Arizona came to me and said: "I want to thank you so much for the message in the little book. I think it was meant just for me." She had experienced a very trying day, but THE UPPER ROOM helped restore her spirits. Across the page of one copy I found these words: "God bless THE UPPER ROOM and those who place it where it may be read." A note left on a dresser said "This is the first religious literature I have ever seen in a cabin. It really stamps the atmosphere of a cabin and it is a joy to know that the court is operated by a Christian."

One man who by outward signs was definitely not a Christian said: "I read that little book through last night, and this is the page I like best. He turned to the meditation for August 22 and read it aloud to me. I believe God used Mr. Pogue's message to touch that man's heart.

Many people mention THE UPPER ROOM, on leaving: some ask for a copy; others just take the copies from their rooms—that is all right, for I always keep extras on hand. Of course I sometimes find it in the waste basket or tossed on the floor, but each day THE UPPER ROOM is opened to the meditation for the day and placed on the dresser for the new guests with a prayer that God's blessing may be upon them as they come.

I pray much that God may guide folks to read these messages and that from the reading they will find pillows for the heart.

FROM BETHLEHEM TO NAZARETH

by A. M. Gottschalk, Pastor

Geographically speaking, we live in the Holy Land of Pennsylvania. The names of local places suggest the religious influence of the early days. We have such places as Nazareth, Bethlehem, Emmaus, Egypt, Canaan, the Jordan River. The flavor of the Moravian tradition lingers on.

For five years I was pastor of a church in Bethlehem, during the war years; then for two years I was pastor of a Mission Station in the mountains of southeastern Kentucky; now I am pastor of a church in Nazareth, Pa. When the news of my appointment came, while still in Kentucky, one of our teachers at the mission school remarked, "It was Bethlehem, now it is Nazareth—will the next move be Jerusalem?"

The history of Nazareth is associated with such names as Peter Boehler, George Whitefield, Augustus Spangenberg, John Nitchman. In June 1947 the Nazareth Moravian Congregation celebrated the Bi-Centennial of its organization. The actual beginning of the history of the town goes back to 1740.

At least sixteen pastors who served at Nazareth became illustrious Bishops of the Church. Upwards of forty men and women have gone into full-time Christian service at home and abroad from this congregation.

While I am a minister in the Evangelical United Brethren Church, I am nevertheless proud of the history of the Moravian Congregation here at Nazareth and at Bethlehem. It is a thrill to share in this fruitful spiritual ancestry.

In the church of which I am pastor we have consistently used THE UPPER ROOM among our families and have found it a real means of grace. In our personal and family devotions it fills a definite need and we appreciate its regular ministry.

Truly the UPPER ROOM comes to the Holy Land (of Pennsylvania), first to Bethlehem then to Nazareth!

MY COVENANT CARD

"For Christ and His Church"

COVENANT SUNDAY—January, 1949

Desiring that my faith in our living Christ and His Church be increased and enriched, and desiring to be one of the hundreds of thousands who will covenant with God in the "Advance for Christ and His Church" in this year of emphasis on "Our Faith"—

I covenant with myself and with Him

( ) To observe daily devotions
  ( ) By the daily reading of my Bible of at least one chapter per day
  ( ) By the daily use of *The Upper Room*
  ( ) By observing a quiet time and listening to the voice of the living Lord that I may know His purpose and His will

( ) To endeavor to read at least four books about Christ, His Church, and the Christian life

( ) To endeavor to secure at least one person to make a profession of faith in the living Lord and unite with the Church

( ) To advance for Christ and His Church by taking some active part in the program of the church as directed by my pastor

Name _____

Date _____

I will keep this card in my Bible or Upper Room, or on my dresser, or close by as a reminder.

This covenant card available from TIDINGS should be ordered at once.

It is printed in two colors and comes in three parts:

(1) as printed here, for the person to keep;

(2) part to be given to the pastor; and

(3) part to be mailed to TIDINGS for free booklet of helps.

Covenant Making and Covenant Keeping

by J. L. Neill, Pastor
Philadelphia, Mississippi

Until recent years the word "covenant" was almost meaningless to me. I may have used it a few times but with little idea of its depth of meaning or its importance in the Bible. Now I have a growing feeling that there is no other word in all the Bible with greater significance to use than this word "covenant." In the first place, I was amazed at the number of times it was used throughout the Bible. But even more important was the consciousness that no other word summed up God's dealings with man and man's dealings with God quite so well as this word. The idea the word conveys runs through the entire record of God's dealings with men, even when the word itself is not used.

In trying to get some conception of the real significance of the word as used in the Bible, I discovered that some months before I had signed a card put out by the Methodist Commission on Evangelism without becoming conscious that the word "covenant" had the most prominent place of any word on the card.

A Biblical Word

If this word is used so constantly in the Bible to describe some phase of God's dealings with men and their response thereto, we ought to have some idea of its real meaning. After a careful study of its many uses, it seemed very clear that, so far as the Bible is concerned, its meaning might be summed up as an agreement between one or more parties in which each promised to do certain things. If either party to the agreement failed to perform the promised part, the other party was thereby released from further obligation.

In the seventeenth chapter of Genesis we find God proposing to make a covenant with Abraham. Abraham was at that time what we would now consider an old man. Yet God wanted to make a covenant with him. God expected certain things of him and proposed to do certain things for him.

Again, Hannah made a covenant with God concerning a son of her own, and God gave to her this son. Hannah kept her part of the covenant by taking Samuel to the house of God and leaving him there at a very early age, and God kept His part as the whole life of Samuel reveals.

And we find that God made a covenant even with Samuel himself when Samuel was still a child.

These three incidents, along with many others, show that it is God's desire to make covenants with people—with people of every stage and condition in life, even old men, mothers, and little children.

Every Spiritual Advance

Every great spiritual advance recorded in the Bible, every high and holy experience of individuals and of groups, came as a direct result of covenants made with God by individuals, even though in many cases the word "covenant" was not used.

Every depth of degradation reached by individuals or by groups was reached through failure to keep some covenant made with God, or failure to make some new covenant with God.

It will be a spiritual feast to anyone who will find the word "covenant" in a biblical concordance, look up each passage referred to in the Bible, and read the passages carefully, prayerfully, meditatively, under the influence of the Holy Spirit. (Then if one

wanted to follow the covenant idea, instead of just the word, one could continue with such words as "vow" and "promise" with great benefit.) Probably no greater period of personal devotion could be held than the doing of this very thing. Many would have even the experience of Jacob at Bethel and exclaim, "Surely the Lord is in this place," or at Peniel and testify, "I have seen God face to face."

This matter of covenant making and covenant keeping is just as important today as it was in Bible times. There has not yet been a great spiritual advance which did not find its origin in a covenant made by one or more individuals with God for a deeper work of grace. And, without exception, the depths to which we have fallen is the result of our failure to keep some covenant we made with God, or on the other hand, our failure to make some new and more daring covenant with Him.

Personal Testimony

My own life in the Christian ministry is the direct result of a covenant made on the part of my father and mother dedicating me to God before I was born. I knew nothing of this fact until after I had answered the call to preach when twenty-five years of age.

As I now look back over forty-one years in the Christian ministry, I must testify that everything of value in that ministry has been the direct result of *some covenant made* with God, *and kept,* even though I did not at the time think of it as a covenant. On the other hand, the mistakes of my life and its many dismal failures have been the result, not so much in failing to keep the covenants made with God, but of my failure to make some new and more daring covenants with God.

A COVENANT GOD

"I will establish my covenant with you. . . .

"And I will remember my covenant, which is between me and you. . . ." Genesis 9:11, 15.

"And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." II Chronicles 15:12.

"Come, let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten." Jeremiah 50.5.

"And to Jesus the mediator of the new covenant. . . ." Hebrews 12:24.

God is as anxious as ever, whether we be saint or sinner, to continue making covenants with us. If a better world is ever built it will be through our *making covenants,* and *keeping them,* to this end. If the world is evangelized any time in the near future, it will be because mothers and fathers have made covenants with God concerning their children and their lives. The great "Advance for Christ and His Church" movement will succeed only as we make covenants with God and with each other to make real its objectives.

God Has Never Failed

There is no record that God has ever failed to do anything He has promised. He has done all He has promised, and even more. The trouble has always been with us in the failure to make, and the failure to keep, some daring covenant with God.

May the generations to come look back on this advance for Christ as a renewal of covenant making between God and man and between man and God until every heart has become a throne for our Christ, every home a bit of heaven on earth, and every tribe, race, and people march forward without strife, to that eternal home above where covenants will continue to be made and where they will never be broken.

COVENANT SUNDAY

First Sunday in January, or most convenient Sunday thereto

Pastors

Have your church order a Covenant Card for every member

Have a great Covenant Service the first preaching Sunday in January

Urge your people to sign the Covenant Card and mail the designated section to TIDINGS for the free booklet to help them carry out the covenant.

COVENANT CARDS

Two colors—In triplicate

$2.00 per 100

Churches

Use a prepared Service of Worship on Covenant Sunday

Place a copy in the hands of every person present, that all may take part in every part of the service.

TWO SERVICES AVAILABLE

"Service of Worship for Covenant Sunday"
by Geo. H. Jones, Editor of SHEPHERDS
$2.00 per 100

"John Wesley's Covenant Service"
arranged by Bishop Ralph S. Cushman
$2.00 per 100

TIDINGS 1908 Grand Avenue NASHVILLE, TENN.

Universal Week of Prayer for All the Churches

Should Be Observed Unitedly

January 2-9 1949

The Universal Week of Prayer began one hundred and three years ago. It has been observed annually since its beginning during the first full week of January, opening on a Sunday and closing on the following Sunday. It is a source of encouragement and of inspiration to participate in the Week of Prayer with fellow-Christians around the world. It is at the deep levels of prayer that Christians of all creeds, denominations, races, and nations find their greatest unity.

In the United States, the Week of Prayer is sponsored by the Department of Evangelism of the Federal Council of Churches. In countries other than the United States, this special time of prayer is sponsored by the World's Evangelical Alliance with headquarters in London.

* * * *

By Way of Preparation

Wherever possible the Week of Prayer should be observed unitedly by all the churches in the community under the sponsorship of the Ministerial Association or the Council of Churches.

A strong committee of ministers and laymen (men and women) should be selected to make the detailed plans for the week and see the program through. It would be this committee's responsibility to—

- Select the place or places for the prayer services.
- Appoint and instruct the leaders of each daily service.
- Order the Week of Prayer booklets, and early.
- Prepare and distribute announcements among the ministers and churches of the community.
- Promote attendance among the churches.
- Arrange for publicity in the community papers.

Often the Week of Prayer services are held in homes rather than in the churches, especially on week nights. The neighborhood prayer meetings offer a fine opportunity for Christian fellowship. Christian families feel complimented when invited to open the doors of their homes for such meetings.

It is advisable to appoint a different leader for each daily service. Select leaders from among both the ministers and the laity.

Each leader is expected to work out the prayer program for his own meeting, using as a guide the material found in the *Universal Week of Prayer* booklet issued by the Federal Council of Churches.

Each leader should give out the program assignments as early as possible to all those taking part on his evening.

The general committee should order sufficient copies of this booklet so that each person attending may have a copy. They may be paid for out of the offerings or each person should be asked to purchase his own copy. It is very helpful for the prayer service if each one present has a copy of this booklet in his hands.

WEEK OF PRAYER BOOKLETS
Single copies, 5¢ each
100 copies or more, 10% discount
Order early from
Department of Evangelism
Federal Council of Churches
297 Fourth Avenue, New York 10, N. Y.

THEME FOR THE WEEK

"The Dynamic Leadership of the Holy Spirit"

DAILY TOPICS

"The Lost Emphasis"
"Finding Wholeness of Life through the Holy Spirit"
"The Christian's Assurance"
"Learning to Pray in the Spirit"
"Releasing Spiritual Energies for an Atomic Age"
"The Compulsion to Witness"
"A United and Empowered Church"

The writer of the 1949 series of daily topics, selected by the Department of Evangelism of the Federal Council of Churches, is Lloyd E. Foster, minister of the Old First Church, Newark, New Jersey. He has written the 1949 Week of Prayer around the over-all theme of "The Dynamic Leadership of the Holy Spirit." This is the first time that a writer for this special week has selected such a theme for consideration and study. Dr. Foster's words and statements about the Holy Spirit are luminous. Many will be grateful to him for the way in which he has helped them to a new and better understanding of the Holy Spirit.

Evelyn Underhill says, "Christ seems to have thought of prayer as, above all, a way in which our little spirits may become more and more accessible to the life of that Eternal Spirit. . . . The Spirit which creates, penetrates and keeps us; feeds and illuminates us; enters our lives and presses through them to other lives; has far more in reserve for us than we have yet received; and our real growth is a growth in longing for that total and transfigured Presence."

A CALL TO PRAYER

"And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, 'Lord teach us to pray'" (Luke 11:1). But it was not just this one instance when the disciples saw Him kneeling in prayer that provoked this earnest inquiry. It was His life of prayer that made them eager to know how He prayed.

The whole life of Jesus was prayer, the kind of prayer about which the Apostle Paul was thinking when He admonished Christians to pray without ceasing. Obviously, one cannot utter the words of prayer all the time, but he can live in such sensitivity to the presence and will of God that his whole life is prayer. If one lives this way there are times when the words of prayer are unnecessary.

This request that Jesus teach them to pray was a profession of faith in Him as profound as the affirmation of Peter at Caesarea Philippi, when in answer to Jesus' question: "But who say ye that I am?", he declared: "Thou art the Christ, the Son of the living God." The world awaits the Church's most earnest profession of faith in Christ, the profession that proclaims Him the Exemplar and Teacher of prayer.

—From *Week of Prayer Booklet,* obtainable from Department of Evangelism, Federal Council of Churches, 297 Fourth Ave., New York 10.

Other booklets available from Federal Council appropriate for Week of Prayer:

A Way of Prayer, by Buttrick. 3c.
Prayer, by Harris Franklin Rall. 3c.
The Marks of the Holy Spirit, by Arthur J. Gossip. 3c.
Power for Daily Living, by Marshall. 2c.

PRAYER BOOKLETS
from Tidings
Prayer in Christian Faith, Tittle ($1.50 per 100)
Prayer Circles Card and Prayer List ($2.00 per 100)
Day by Day With God, Lowell ($1.00 per 100)
TIDINGS
1908 Grand, Nashville, Tenn.

THE MOST IMPORTANT

In the fourfold promise that we made when we joined the church—namely: to uphold our church by our PRAYERS, our PRESENCE, our GIFTS, our SERVICE—there can be no reasonable doubt that the first one mentioned, PRAYER, is the most important one. The spiritual tone of a church is more dependent upon its prayer life than upon any other factor. Our church has many accomplishments to be proud of, but that we are living upon a high spiritual plane is not one of them.

What we need more than all, that which is the pearl of great price, is a covenant among ourselves to pray for each other, for our church, for ourselves. *A great tide of prayer running through our church* would fill up the shallow places in our lives, cleanse us of evil thoughts, and keep us in contact with the great ocean of God's omnipotent Love.

In striving for this goal, would it help us to have a special time of prayer, when as many of us as are so disposed will meet together for this one purpose? We play together, we work together, we study together, why not pray together? Even as short a time as thirty minutes a week would help; those that could would meet at the church; those that couldn't come could still use this time for prayer.

—Bulletin, Inglewood Methodist Church, Nashville, *Frank A. Calhoun,* the new pastor.

FOR WHOM TO PRAY

1. First, and foremost, "Enter thou into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret"—that's personal preparedness.

2. Pray for loved ones. The home is still the citadel of civilization. No child ever quite forgets that he has had praying parents.

3. Pray for surrounding persons. Neighbors, intimates, friends, enemies. You cannot pray daily for others and nurse any hatred toward them. "Keep thine own heart pure."

4. Pray for the sorrowing. "The world is full of farewells for the sorrowing, and mourning for the dead." It may be later than we think for us—sympathy broadens us.

5. Pray for the suffering. It will help us to appreciate our own good health, and prayer helps us to conquer fear. If we face the sun we cannot see the shadow.

6. Pray for our church. Pray for pastor, officials, membership, Sunday school, Sunday services, and all of its programs to win for Christ.

7. Pray for our young—they have far to go.

8. Pray for the aged—they have come far. Some are so near Heaven we find it hard to interest them in earthly things.

9. Pray for the lost. Many do not know they are in danger. Ask God to draw near them, and draw them near to Him in His own dear way.

10. Pray for our missionaries. They need it today more than ever. War has wrecked most of our work in several nations. However hopeless, prayer will help us to make the best of the worst.

11. Pray for the nations. Man has made a miserable mess of this old war-weary world. "The earth is the Lord's and the fulness thereof, AND ALL THEY THAT DWELL THEREIN."

12. Thank Him for all good. Leave all with Him: "Let not my will but thine be done."

—*Dr. Henry S. Alkire,* retired. California Conference, Monterey Park, California.

Encouraging Children in Devotional Life

Planned to encourage children in the habit and custom of daily devotions, East End Church in Nashville, Tenn., has developed the custom of presenting copies of Bishop Cushman's *A Pocket Prayer Book* to those who are promoted from the Junior to the Intermediate department of the church school. The above picture was taken of the group shortly after the presentation was made by Miss Caroline Binkley, superintendent of the department. *A Pocket Prayer Book* and its companion book *The Pocket Book of Faith*, both by Bishop Cushman, are widely used as gifts by church school teachers of all denominations. East End Church has established the tradition of presenting each child a Bible when he enters the Junior department and *A Pocket Prayer Book* when he leaves to give implementation to the teaching program and to emphasize the devotional life.

Pray for Others

Frank C. Laubach, author, missionary and educator whose works have captured the imagination of much of the Christian world, has written this most helpful booklet for The Upper Room Prayer Series. You will want to order these in quantity.

Single copy, 10 cents; 12 copies, $1; 100 copies, $6

THE UPPER ROOM 1908 Grand Ave., Nashville 4, Tenn.

Transcriptions

Build worship and teaching programs around these excellent recordings.

If you own or can borrow playback equipment that will handle these broadcast transcriptions (16-inch discs—33 1/3 r.p.m.—15 minutes each) you can make a new teaching and worship technique available in your church and church school. Utilization guides are sent with each set.

So You Want to Stay Married

Eight dramatic studies of the forces that hold a family together. Ideal for young adults and all married people.

Outright purchase, $16.00;
Church Rental, $5.00

Families Need Parents

Six dramatic studies in right parent-child relationships. A teaching program for every family member.

Outright purchase, $15.00;
Church Rental, $6.00

Music for the Soul

78 beautiful worship programs containing the great hymns of the church, scripture, poetry, prayers and a meditation from *The Upper Room*. Skillfully united to develop one mood or idea.

$2 per program

For Radio Broadcast

You can secure these for broadcast on your local radio station free of charge.

THE UPPER ROOM
RADIO PARISH
1908 Grand Nashville 4, Tenn.

© The Photo Shop Studio, Sitka

Mt. Edgecumbe, Alaska, with Sitka in foreground.

FROM ALASKA TO THE HOMELAND

---We Get Hundreds of Thrilling Statements Every Month---

Sitka, Alaska

Please send thirty additional copies of the November-December issue and increase my standing order by that number. Our director of religious education will use 25 among the patients in the Alice Island Sanitorium across the channel on Japonski Island.

Several years ago a friend gave me a copy of *The Upper Room*, some time later I ordered a subscription for myself. I belong to the Presbyterian church here, and a few years ago I ordered a few to give to people I thought would be interested. I took some to a meeting of our Presbyterian women, and I did not have enough for all who wanted them. Nearly all the girls from Sheldon Jackson Junior College here, who come to our meetings, take copies. Some people have offered to pay for them, but I feel that if they will use them I can do that much for the Lord.

I use *The Upper Room* and *Today* each morning before I get dressed to go to join the family (Dad and Mother are not professing Christians). Before I go to bed I read the Bible and read again the devotions from *The Upper Room*.

—*Mrs.* ————————————

Notes from a Spartan

One of the crying needs of our people is a systematic cultivation of worship in the home. Doubtless, everyone who receives *The Upper Room* does not use it regularly. But if a substantial percentage of them do, it is well worth its price. Too, it is one way of making a regular call in the home of every member and constituent.

There is no way of measuring the results or extent of its use. But there are those who are calloused against any sort of verbal appeal, who when they find something for themselves respond to it.

There is the case of an elderly man who had never found time to go to church or to have any systematic religious response. He died only a few weeks after we had initiated the Parish Cultivation Plan, and I have evidence that he did read *The Upper Room* we sent to him.

Another testimony which gives us courage to continue to mail them is that of a girl who states that "Grandfather has never had any use for religion, but he uses his *Upper Room regularly.*" Too, I received a letter of thanks from one lady that she read it to her sister who was blind.

These are not startling facts, but they are enough to

give us faith in the use of the Parish Cultivation Plan and in its mission.

—*Samuel M. Beaty,* Pastor, The Methodist Church, Sparta, Ohio.

An Arm-Chair Service

"As I suffered a fractured hip and arm from a fall a year ago from which I am still recovering, I have been conducting an 'Arm-chair service' by sending copies of *The Upper Room* each time it is issued to friends who are not likely otherwise to get them. Their grateful response has been very heartwarming," writes one from Indiana.

Does the rain or cold keep you away from your service at times? People who want to serve can find ways to do it.

A Twofold Explanation

Our increased standing order has a two fold explanation:

1. The Board of Stewards is responsible for placing a copy of each issue of THE UPPER ROOM in each home of the church. Each steward has a list of names and the entire constituency of the church is divided among them. Ideally, the steward is to make a personal call, but I am afraid that quite a number are mailed. We are adding a substantial number of families to our church and, accordingly, we need more booklets.

2. The Official Board voted to secure copies of THE UPPER ROOM to supply the needs of the local chapter of Alcoholics Anonymous. That takes 40 copies. They seem very grateful and their leader urges the members to start each day with a reading from THE UPPER ROOM.

—*Charles R. Hahn,* Minister, First Methodist Church, Clare, Mich.

New Church

I am the pastor of a very new church with only 102 members. I mail an *Upper Room* to each home and leave a copy in the homes of the sick I visit, if they are not members of my church. I also keep copies at the church for those families who want more than one copy.

—*James L. Welden,* Pastor, The Methodist Church, Red Oak, Georgia.

Sitka, Alaska, with Sisters Mountains in background.

Photo Shop Studio

"Just What I Needed"

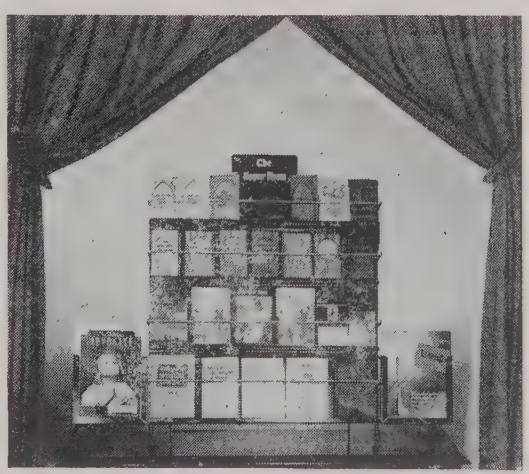
Our plan was adopted more than a year ago when literature from THE UPPER ROOM on the Parish Plan reached me. We adopted the plan, sending this devotional help to each home and family and to the men in the service of our country. The coin envelopes are used and a short message accompanies each booklet. On each book I stamp

THE UPPER ROOM
is part of the Ministry of
FIRST METHODIST CHURCH
Emil A. Runkel, Pastor, Phone 434
Loomis & Harrison Sts., Ludington, Mich.

The Coin Envelope brings in enough money to pay for the mailing, etc. Moreover, it is a great spiritual help to our people.

This past summer I called in one of our homes where sorrow had come. The first thing the mother said as I entered the home and expressed my sympathy was "The lesson in *The Upper Room* was just what I needed this morning." I noticed *The Upper Room* on the table near by. It is doubtful if they would have gotten one from the table in the church foyer. We are finding the distribution of *The Upper Room* in each home a very helpful ministry in our church.

—*Emil A. Runkel.*



An Ideal Gift to Your Church

The ministry of your church can be enriched by providing it with equipment for the display of the best in Christian literature. The Upper Room Literature Rack is a beautiful and substantial piece of church furniture. It can display as many as twenty-eight different publications ranging in size up to SHEPHERDS.

The rack is substantially made of steel. It is finished in a rich walnut brown with chrome fittings and adjustable guides. Equipped with rubber-covered legs so that it may be set up on a table, and also with a chrome-plated chain, it can be hung upon a wall. The rack is furnished with a sample "face" of Upper Room Literature and a lockable coin box for the deposit of money. Price $15.

THE UPPER ROOM
1908 Grand Ave. Nashville 4, Tenn.

Youth Week

January 30---February 6

An Opportunity for United Youth Action

by Isaac K. Beckes
Director of Young People's Work
International Council of Religious Education

Youth Week, January 30 to February 6, 1949, offers unlimited opportunity for Christian youth through united action to make a real impact upon community life. It gives young people of all denominations and related agencies an opportunity to unite in offering one hard and one common purpose in His Name. The 1949 theme is "Let God Speak!"

Youth Week is sponsored by the United Christian Youth Movement, the official channel of the ecumenical movement among the church youth of the United States. The celebration has become one of the most important of the special church celebrations, involving millions of young people each year.

Your Youth Fellowship can take the lead in providing an effective Youth Week celebration in your own community. Guidance materials may be had through the United Christian Youth Movement office, 203 North Wabash Avenue, Chicago 1, Illinois, or your own denominational office. Here is an outline of what can be included in the Youth Week program in your community.

Earle H. Macleod

Young people of Park Ridge Church, Evanston, Illinois, kneeling at altar in worship and consecration.

H. Armstrong Roberts

Sunday, January 30. Local Church Day

"Let God Speak Through Me" is the theme for the Local Church Day. Center attention on the way in which God is seeking to speak through the youth of your church. The activities of this day should lead to personal commitment and the need for a realistic Christian witness in all the areas of Christian witness.

Through the Week Activities

1. ***A Town Meeting of the Air*** to consider a question of major concern to the Christian young people of your community. Possible suggestions: What should the Church be doing in my community? Is the Church of today preparing youth for tomorrow's issues? If there is no radio time available, hold an old-fashioned "town meeting."

2. ***Discovery Groups on the Bible*** on a community-wide basis to find out how God is still speaking to us through the Bible. These groups might meet each morning for breakfast during the week. Your group might use the Bible Discussion material of the Christian Youth Conference of North America, available through the UCYM office.

3. ***A Youth Survey and Enlistment Campaign*** to do something about the unchurched young people of your community. Evangelism can be an important feature of Youth Week. Teams of young people calling on other young people can be an effective part of this effort. These teams can also make a survey and build up prospect lists to be used by the churches during Lent.

4. ***Parshad Youth Week Awards can be*** promoted and a special program planned to hear the winning essays in your town. Nine young people throughout the nation will receive scholarship awards based on Christian service to church and community. Information about these awards can be had on request from your UCYM and denominational offices.

5. ***Other Special Features*** may include a Fellowship Night or service projects that will affect the community as a whole.

Sunday, February 6. An Ecumenical Service

The theme for this day is "Let God Speak Through a United Church"! Bring all the youth of your community together on Sunday afternoon to face the question of "Why are the Churches so Divided?" A specially prepared service of worship is available for use in this service. Make it truly a great service.

The Use of Recording Equipment BY PASTOR AND CHURCH

by Harry L. Williams, Director
Department of Public Evangelism, General Board of Evangelism

In December SHEPHERDS we stated that recent improvements in the science of recording sound have resulted in the output of recording equipment that has made the use of this recording equipment practically a *must* among the preacher's tools. Recording equipment properly used will make one a more effective minister. The purchase and use of recording equipment allows a minister to keep up with the age and to make better use of his opportunities. It is not necessary that one be technically-minded in order to use this equipment.

Various types of recording equipment are on the market. There are the magnetic recorders which include the tape recorders and the wire recorders. Then there is the engraving equipment which cuts a groove on a record, somewhat similar to the phonograph record. Moreover, there is the embossing type of equipment and also the film recorder. It is not necessary that one know everything about all of the different kinds of equipment. Neither is it necessary for one to wait until he sees what improvements are still going to be made in recording equipment, because the equipment now available is sufficiently good to be of service for a long time.

The Sermon

We stated that recording equipment helps a minister with reference to his sermon in at least six ways: (1) it helps preserve sermon ideas; (2) it aids sermon preparation; (3) it improves sermon delivery; (4) it affords preaching to shut-ins; (5) it allows a preacher to preach to his own congregation while absent; and (6) it allows a preacher to carry his regular church messages to various institutions.

Furthermore, recording equipment makes it possible for a church to keep a record of events of great significance to that church. It permits the recording of an Official Board meeting. Important conversations between pastors and others can be recorded. Special church services and things that want to be historically preserved may be recorded. A pastor's personal counselling may be recorded and studied by him.

A limited number of copies of December SHEPHERDS is available from the publishers for 15c, single copies, for those who want that three-page article to supplement the rest of this article.

We continue and conclude now with various other ways in which recording equipment may aid a pastor and a church.

TRANSMITTING COMMUNICATIONS

Recording equipment can be used in a variety of ways for transmitting communications from one source to another.

1. Radio Rustling

There are many fine radio programs worth recording such as "The Greatest Story Every Told," "Family Theater," and great religious and classical music. There is no reason why, with good recording equipment, this cannot be recorded at the time it is first enjoyed or auditioned and preserved for use in various kinds of church meetings. There is no law to prohibit this, providing it is not rebroadcast by radio or sold in any way. Individual and church use can be made of it to very good advantage.

2. Great Addresses

Who has not had the experience of going to some great meeting, hearing outstanding addresses by the top-flight talent of the Church, and wishing he could take back the essential content of the meeting and message to his people? Recording equipment makes this possible.

3. Funeral Services

No one would want to make a steady practice of recording funeral services, but there are situations where people who are very close to one another, like husband and wife, who may have been involved in an accident and one of them killed while the other was hospitalized with a long convalescent period and unable to attend the funeral service. Some preachers have made use of recording equipment by recording the funeral service for them that they might hear it at a later time. Quite often there are relatives, unable to attend because of distance or circumstance, for whom a service might well be recorded.

The young people of the Duncan Memorial Methodist Church, Spartanburg, S. C., take a recorded church service into the home of one of the most faithful aged, shut-in couples of the church. G. W. Burke, pastor, finds that the recording of services is appreciated by the people and helpful both to pastor and church.

4. Official Greetings and Messages

The Bishop and the District Superintendent cannot be present at every important occasion in their territories. The use of recording equipment would make it possible for them to give personalized messages or greetings on such special occasions to churches or groups. Then, too, there might be an official message concerning some movement or theme that a Bishop or District Superintendent would like all the churches to hear, and recording equipment would make it possible to record this message and distribute it among the churches so all could hear it on the same Sunday.

5. Communion Service

It is possible for the pastor to conduct a well read communion service with a musical background and record it for a communion service to institutions, such as old people's homes, or to individuals who are shut in.

AS A TEACHING AID

1. Expressional Activity

One of the major problems in church work is to be able to bring about "learning by doing" as well as learning by listening. Recording equipment would make it possible for a youth or young adult group, or even an older dramatic group, to write their own religious plays, to produce them on wire, and then when they have acquired broadcast quality to take them to a radio station to secure time for broadcasting. Such dramatic plays may be done "live" at the radio station or they may be broadcast from the recording.

2. Premarital Counseling

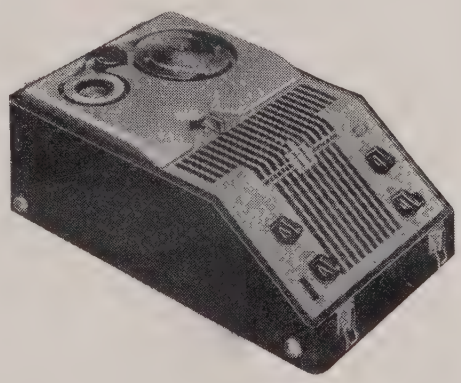
The writer knows a preacher who uses recording equipment in his premarital counseling. In order to show the prospective bride and groom exactly what the service is to be like, he has recorded an actual marriage service and has them listen to it, music, statment, vows, prayers, and all. It might also be possible to use this recording to furnish a musical background for home weddings.

3. Teaching Teachers to Teach

Recording equipment could serve a very real purpose in this function. It might record the best teachers in a Sunday school, and these recordings could be used in teachers' conferences. An actual class session might be recorded and other teachers, in constructive criticism, might suggest how this teaching experience could be improved.

4. Choir Audition

Recording equipment might serve the same purpose for a choir as it does for a pastor. Choral numbers can be recorded so the choir can hear itself. Individual auditions might be conducted so that persons can hear themselves and thus use this for the improvement of their own voices.



5. Sunday School Classes

Sunday school classes can make good use of recording equipment. The class can hear recorded messages from the pastor, superintendent, or other persons, or the recorded message of a great conference that the members were not privileged to attend, or great music, etc.

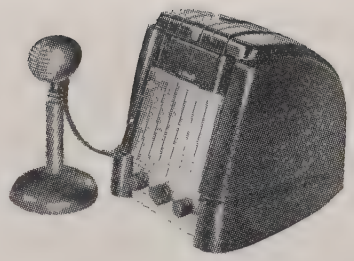
GENERAL SERVICE

1. Dictation

Some types of recording equipment have a high fidelity, and at the same time can be used for dictation. They have a "start and stop" device so that they can be used as effectively as many regular dictating machines, and at the same time serve also the other purposes.

2. Wedding Service

Some pastors record a wedding service complete, or particularly the spoken part containing the charge and the vows, and have it dubbed onto a 12-inch platter at 78 r.p.m., and then present it to the couple as a part of their permanent record.



3. Background Music

Recording equipment can be used in an almost unlimited number of ways by providing background music for Christmas programs and other special events in the church.

4. Audience Reaction

Unbiased audience reaction can be obtained with recording equipment by setting up the microphone where an audience is discussing the service or the sermon.

5. Pastoral Reminder

A good microphone at the door where the pastor is greeting people can serve to remind him of the names and addresses of new people, of the sick and shut-in, and other information that is given him hurriedly as people are entering or leaving. Such information is easy to forget when a pastor has a large congregation and is meeting many people every Sunday.

6. Prevent Breaks in Albums

A great many audio resources are recorded on 12-inch 78 r.p.m. discs, but these have the disadvantage of having to break the program every 4 minutes and 38 seconds in order to change the record. These programs can be recorded continuously to tape or wire and thus prevent the awkward break that comes from the use of albums.

CONCLUSION

We have named 27 uses to which the pastor and his church can put recording equipment. Many other similar and related uses can also be made, and many new suggestions will come to mind as one goes through this list. It is by no means exhaustive, but is sufficient to show something of the possibilities.

Not all of these uses will appeal to every preacher, but each preacher can draw upon them as he desires.

THE PASTOR---EVANGELIST

by Paul R. Stock, Pastor
Trinity Evangelical Reformed Church
St. Louis, Missouri

"Take heed unto yourselves, and to all the flock" was Paul's parting injunction at Miletus to the elders of the Church—take heed to yourselves first, for only so can you feed the hungry sheep.

Much attention should be given to a man's physical and mental preparation for the ministry; but even more to his spiritual growth, which is a continuing process.

Robertson was right when he spoke of—"the hardening influence of spiritual things." Stewart warns, "The prophetic awe and wonder in the presence of the revelation of God can all too easily deteriorate into a mere mechanical trafficking with the ordinances of religion."

What then is expected of an evangelist? What are the conditions of successful evangelistic work?

Personal Knowledge

1. The pastor-evangelist must have a personal experimental knowledge of Jesus Christ as Savior. There are many who are trying to save others who are not saved themselves—the blind leading the blind. There are others whose ideas of Christ and salvation are so vague that they cannot make the way of salvation clear to others. The value of an educated clergy is unquestioned. We need not only trained minds but consecrated hearts if we are to do the work of evangelists. Would that it were possible for our colleges and seminaries to give degrees for the cultured heart as well as for the cultured mind! We not only need light; we need heat! It matters not only what the evangelist thinks, but how he feels. And this depends upon the pastor's personal religious experience, and his daily walk with Christ. A basic qualification of every evangelist is that he be soundly converted himself—that he have a personal knowledge of salvation through Jesus Christ.

Clean Life

2. The pastor-evangelist must live a clean life within and without. Paul wrote to Timothy, "Anyone purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work." 2 Timothy 2:21.

If a man is to be used by God, he must be clean—not only in his outward life as the world sees him, but in his secret life known only to God. One who holds on to any sinful act, thought or affection cannot expect to have power with a holy God. Many talented and educated ministers today are unsuccessful in Christian work because "what they are speaks so loud you cannot hear what they say." It has been well said, "God does not demand a beautiful vessel for His work, but He does demand a clean one."

Thus a Christian example of purity and holiness is all important to an evangelist, if he expects to be successful in his work.

It was said that Sir Galahad had the strength of ten because his heart was pure.

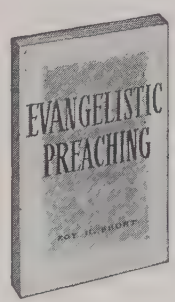
I know—and you know—that the pastor cannot do the work of an evangelist unless his life rings true.

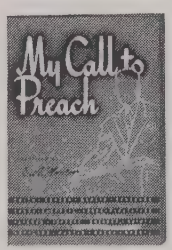
Fully Surrendered

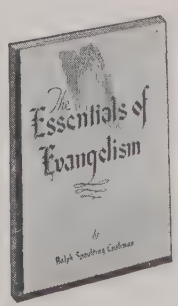
3. The pastor-evangelist must live a surrendered life. Paul was a mighty worker for Christ because he could say, "For me to live is Christ." Even Jesus had to go the way of obedience, suffering and the Cross, and prayed, "Father, not my will but Thine be done." This was the way to power and to glory.

The miracle of the feeding of the

Books we want every minister to have







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"Wherefore I put thee in remembrance that thou
stir up the gift of God, which is in thee . . .
Be not thou therefore ashamed of the testimony
of our Lord . . .
Hold fast the form of sound words . . . in faith and
love which is in Christ Jesus.
That good thing which was committed unto thee
keep by the Holy Ghost which dwelleth in us."
—Paul

five thousand was performed successfully by Jesus because the lad was willing to surrender ALL of his lunch. It wasn't much, but when Jesus blessed it and broke it, there was an abundance for all. The success of a minister's Christian work is dependent, not only upon the talents he possesses, but upon his willingness to consecrate himself wholeheartedly to his task.

We are inspired by the wholehearted consecration of Jesus to His Father's work—"This one thing I do." Our work as pastors, and particularly as evangelists, should hold our complete interest and devotion. We must lose ourselves in a cause that is bigger than ourselves.

Such work as ours dare not be halfhearted, for the lives and very souls of men hang in the balance. Our Christian influence (or the lack of it!) may tilt the balance one way or the other, determining the eternal destiny of a man's soul. Ezekiel warned, "If the watchman sees the sword come, and blows not the trumpet, and the people be not warned; if the sword come, and take any person from amongst them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Such serious business as ours demands our complete surrender.

Life of Prayer

4. The pastor-evangelist must live a life of prayer.

Luther once said, "Prayer and provender hinder no man on his journey." Men who preach with power must pray. Our leading evangelists of today are men who spend much time in prayer. If it was necessary for Jesus to arise a great while before day and go to the mountain to pray, how much more is prayer necessary in your life and mine!

The evangelist should pray, not merely because he is a minister, but because he is a poor, needy creature dependent upon God's grace. The weight of his responsibilities should drive him to his knees. Many a pastor has cried out to God, and said, in the words of Moses, "I am not able to bear all this people alone, because it is too heavy for me."

What would we not be willing to give to have the peace of Christ. We see him on the mountain top beneath the stars. We see him beneath the shadows of the olive trees kneeling in the garden, surrendered to God. We hear his voice at midnight stilling the wind and the waves. What poise and what power! His peace is no secret to us now. It was the result of perfect communion with God.

Chalmers declared that most failures in the ministry were due, not to lack of visiting or of study or of organizational activity, but to lack of prayer.

Every evangelist should engage in intercessory prayer. Have a prayer list, and pray for your members individually according to their needs. Single out those who have been growing indifferent and drifting away from church. Bear them one by one upon your heart to the mercy-seat. Two results will follow—a blessing for those for whom you pray; and a new understanding and sympathy on your part, and a greater eagerness to be of help to them.

Capacity to Love

5. Following closely upon the necessity of prayer is the capacity to love. The pastor-evangelist must have the ability to love. Not only did Christ love His followers into the Kingdom, but the early Christians radiated love. The pagans of that day were impressed by this new spirit, and said, "Behold, how they love." Nothing wins like love. Love is irresistible. "Love never fails." There are times when every minister becomes exasperated. Things go wrong and he

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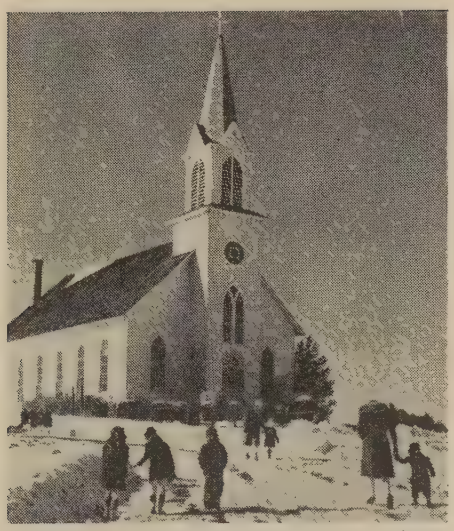


Acme

? A WINTER REVIVAL ?
IN A COUNTRY CHURCH

Is a revival in the winter possible for the country church?

Many said it could not be done, but we did it! L. F. Huggins, District Evangelist, came to our Overcup Church on Morrilton Circuit to lead us in a ten-day revival. Everything seemed to be against us.

First, the highway leading to our church had been prepared for gravel, but it rained so much the road crew could not get the gravel on the road. Second, it began raining about 30 minutes before the first service was scheduled to begin. It repeated this performance twice afterwards, with a good snow thrown in on a fourth afternoon. Yet we had good audiences, which grew from night to night as the meeting progressed. Third, there was considerable illness, some of it serious enough to keep people from attending the meeting.

Before we closed the meeting a real revival broke out resulting in 18 rededications and 4 conversions. The entire church membership had their hearts warmed, and is ready to go forward with the worship and the work of the church.

Winter Preferred

Most of our members and friends are of the opinion that a winter revival is definitely preferable to the hot summer time revival when all our farmers are busy, and their wives are elbow deep in the canning and food-processing business. Various members gave the following testimony:

"We thank God for Brother Gieck's vision, which persuaded us to accept a winter revival. It did us more good than any summer revival we had had in a long time."

"Living alone I dreaded the winter months. I found friendship and companionship here in the church, which was rich food for thought as I walked to and from church in four miles of mud each evening."

"Our revival made possible for my personal spiritual growth during these long winter months, which can be a burden to lonely souls."

"I thank God for this opportunity to find Christ as my personal Savior."

—From *Arkansas Methodist*, January 29, 1948.

(*Continued from previous page*)

feels justified in speaking his mind, "in blowing his top." Escaping steam may make a noise, but it will not move a locomotive. I have yet to find a situation, whether it be a clash between nations, or a misunderstanding in the home, that could not have been solved more satisfactorily with love than by force. "A soft answer turneth away wrath." Tact, kindness, love, tolerance, understanding—these are priceless traits of the evangelist.

The love of the evangelist for people is also a necessity. If he really loves people, he cannot bear the thought of them being lost, and he will work day and night to save them from such an awful destiny.

Love also has something to say as to the evangelist's technique in winning souls for Christ. Argumentation never won a soul. Scolding a sinner will only drive him deeper in the mire. Point him to the love of Christ, who gave himself on the Cross for such sinners as US. That will draw him. The love of Christ constrains us.

Some of you are saying, "I wasn't cut out to be an evangelist. I find it hard to speak to individuals about their soul. I can't gear in with Evangelism. Something within me revolts." But if you really love your fellowmen, you can do it.

It isn't always easy or pleasant to be a winner of souls. You may have the unpleasant duty of condemning sin, and pointing one to the error of his ways. You may run the risk of ridicule, and persecution. The Master surgeon can save lost sinners, but you will have to bring them, and hold them. If you draw back, He will say, "You don't love them! You don't love me, or you would keep my commandments!" Do you love enough to do the work of an evangelist?

Finally—

Convictions and Concern

6. The pastor-evangelist will be a man of great convictions and concern. I have put the two together. If there is no conviction, no great affirmations of faith, there can be no great concern, and without the two Evangelism sags.

The evangelist's sermons should give forth "no uncertain note," but should expound great affirmations of faith. The pastor-evangelist has no time for balancing probabilities, discussing opinions and erecting question marks. He should preach prophetically and with authority saying, "The mouth of the Lord hath spoken it."—Not "What I think," but "Thus saith the Lord."

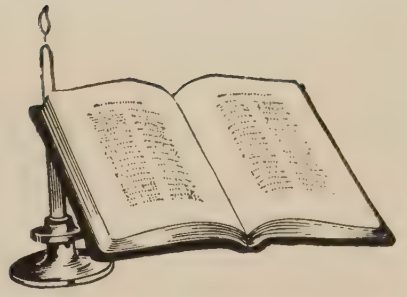
Having great convictions, he will likely have a great "concern" for the lost. An earlier generation called it "a passion for souls." The word "concern" has almost been lost from the modern vocabulary. Yet an evangelist, if he is worthy of the name, must be obsessed with a deep solicitude for the spiritual welfare of mankind.

The true evangelist with convictions and a great concern is a man on fire for Christ. Like John the Baptist, he must be "a burning and shining light." He must have the passion of a John Knox, who prayed, "Give me Scotland or I die."

We would surely despair if we hoped to measure up to these qualifications of a pastor-evangelist in our own wisdom and strength. It would be like pulling up on our own boot straps. But thanks be to God, we have a helping hand from above to lift us up; God's Spirit to cleanse, guide and strengthen us; God's Word as our Guide Book; and God's Son as our wonderful Savior, our contemporary and living Lord, who promises, "Come, take up thy Cross and follow Me, and I will MAKE you fishers of men." In Him I rest my hope.

—From a message delivered at the Michigan-Indiana Synod Retreat and Conference on Evangelism, and printed in *The Advance Advocate*, published by the Commission on Evangelism of the Evangelical and Reformed Church.

Evangelism and the Bible



by James V. Claypool
Secretary, Promotion of Bible Use
American Bible Society

Suppose you were given a slip of paper and asked to answer in ten words this question: "What is the principal use for which the Bible is intended?" You might say that the principal use of the Bible is to tell men about God, to reveal Jesus Christ, to guide men to the right way, to bring comfort, to establish assurance, to cleanse the heart, to instill courage, to show how to achieve growth into one's best personality. Those answers are but partial truth to the pointed question: "What is the principal use for which the Bible is intended?"

In the beginnings of the Christian movement, the New Testament came into use—bringing all the riches of the Old Testament with it—as a means of winning men to an allegiance to Jesus Christ as their personal Saviour and Lord. Not surprisingly it has followed that the main use of the Scriptures down through the ages has always been for an evangelistic purpose. So, to consider the Bible in Evangelism is to deal with the principal reason for the existence of the Bible.

Converts to Christianity are won when they become familiar with Bible truth. Our Bishop Subhan of India, when a Moslem Sufi, had never seen a preacher or a missionary but he had read one Gospel, only one. "It was sufficient. I decided to become a Christian." One of the most potent tools in the evangelism of Moslems, of Jews, of lapsed Roman Catholics, of prisoners and oppressed of every nationality has been the Scriptures. Portions of Scripture which have fallen into their hands—sometimes by accident, sometimes as a gift, sometimes through purchase —have been read by sincere searchers of the Truth, whose hearts have responded to the message of "Good News," and who through their reading have found this Truth in Christ. The amazing interest of the Japanese in the Bible during the last two years is a necessary prelude to any future deep-seated sentiment in favor of Christianity.

The great Foreign Mission Assembly of Advance held in Columbus, Ohio, in October, 1948, recorded its conviction that "making disciples includes persuasion through the Written Word," and that "the present famine in Bibles is perhaps the most alarming single feature in the total program of the Christian Church." In other words, the Scriptures are basic, primary, and central in every plan of evangelization. The world will be made over only on the surface and church life will remain sterile unless conversion is grounded in Scripture and faith is anchored to its Biblical moorings. Our hope of a strong Christian witness tomorrow depends on the degree that we possess in mind and heart the Word of God. Our spiritual vitality always rests upon the challenge made by our use of Scripture.

Chaplain H. F. Gerecke, U. S. Army, was assigned to be spiritual advisor to the German leaders tried at Nuerenberg. On request, he was sent 24 Bibles and 100 New Testaments by the American Bible Society. These he used in the last months of ministry to the high Nazis on trial, and the Bible was the only book in which "Keitel was especially interested," and Von Ribbentrop who "read his Bible most of the day." When young graduates of the University of Athens want to reach 100,000 Sunday Schools (rather primitive by our standards) in the Greek Church, they send a deputation to the Bible House in New York saying, "We cannot convert unless we have New Testaments."

During any evangelistic campaign by a local church personal workers can carry with them a few Scripture Portions so as to be ready to pass them out to people whom they know and with whom they work. The use of little Gospels in the 1½c edition, individually marked and given on a person-to-person basis has proved to be a helpful method of developing workers in personal evangelism. A modern specialist in our Methodist Church in leading people to Christ has recently testified: "The most important part of soul-winning is using the Bible properly. Many an interview with a lost person has been weak, or failed altogether, because the Scriptures were not presented."

In a postwar evangelistic program by Baptists, 500,000 copies of the Book of Romans were used by couples in visitation. The back cover was imprinted with a note that Luther and Wesley had their hearts warmed and their lives changed when reading its verses, and so, "You read it too."

The Bible has many uses and should be employed as widely as possible, but the primary use for which it came into being must never be forgotten. People respond to the call of Christ if it is supported by Scripture. May not every preacher use the Bible for the primary purpose for which it was intended?

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Books and leaflets on Protestantism and Evangelism for pastors and laymen. Gathered in this dollar packet are materials valued at $1.20

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and twelve leaflets, making total value $1.20

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A Study of CHURCH BULLETINS

by Harold L. Hermann
Department of Public Relations, The Upper Room

With many church bulletins before me—bulletins from every section of the nation gathered over a period of many months—I set out to examine them and to write an article of 10 "do's" and 10 "don'ts" for church bulletins, but it soon appeared that my task wasn't that simple. The fact of the matter is that there seems to be few set rules that distinguish a good job from a poor one, except the basic ones like clean typewriter type, a live ink pad, and the right kind of paper.

In glancing through the hundreds of church bulletins that come to *The Upper Room* it is easy to spot mistakes, but it is less easy to tell how to make improvements. One bulletin seems to have unusual clarity and distinctiveness because of the use of horizontal lines. The very next one in the folder may appear messy and unattractive because of a less adroit use of the same horizontal lines.

A quick survey of the file shows more cause for encouragement than for distress. Preachers and their secretaries seem to have a vast amount of ingenuity, artistic and mechanical ability, and skill and patience.

Using Stock Forms

The distinguishing thing about these bulletins is the infinite variety. Despite the fact that hundreds of churches use stock forms for the bulletins, there is an amazing amount of care and thought given to them.

Stock form bulletins vary tremendously. They vary in quality of paper, in quality of printing, and in color—from one color to full four-color process work.

The idea of putting special paragraphs in boxes is quite frequently used and in many cases proves an effective way of drawing attention to material of unusual importance. Obviously this can easily be overdone. The box can be made with the asterisk or periods as well as with lines. Remember not to punch the period as hard as you do the capital letters.

The bulletin from the Athens (Illinois) Methodist church achieves a pleasing effect by underlining the first word in paragraphs and in certain items in the order of worship. But beware of that underlining. Don't cut through the stencil. Rules, especially hyphens or dotted lines between paragraphs, look well in many cases, but not always.

Many bulletins have a "dressed up" appearance by the use of larger hand drawn letters for initial letters or for certain lines. The Fairhope (Ohio) Evangelical United Brethren Church bulletin has "Morning Worship," "Announcements," and "Notes" done in this style with pleasing effect. Some bulletins have managed to make a line of capitals or l e t t e r - s p a c e d words serve the same effect. A sparing use of "all capitals" is generally best. The bulletin of the McKendree Church, Nashville, Tenn., makes hanging indention serve the same purpose. Several bulletins have tried a line or two at right angles to the rest of the material in the margin between the two pages. These lines serve better as attention getters than as artistic features.

The principle producers of stencils offer a process by which lettering and designs can be pre-embossed on the stencil, either by photographic process or by pressure embossing. The First Christian Church of Yakima, Washington has the name of the church and certain other information done in this manner and the result is very attractive. The bulletin of the Rosedale Gardens Presbyterian Church of Plymouth, Michigan, does a similar thing with its design, including a drawing of the church. The stencil insets offered to churches by *The Upper Room* are of the die embossed kind.

The best results are usually obtained when there is plenty of white space, giving the whole bulletin an uncrowded look. This is accomplished in a variety of ways; basic is a neat, clean-cut typing and stencilling job. Some bulletins run leader lines of dots from the title of the responsive reading, for instance, to the page number which is flush with the right hand margin. Others use dashes, widely spaced, and some use nothing. Some pleasing bulletins give the page or hymn numbers without an attempt to line up the right hand margin, and still others give no numbers at all but refer worshippers to the Hymn Board for numbers.

At times colored ink seems to be a happy solution. The First Methodist Church, Maywood, Illinois, used a brown ink that was a close match to the color of the ink used on the front of the bulletin. At the Easter season many bulletins appear with purple ink, and some bulletins look good in blue and green inks.

If you are fortunate enough to have more than one typewriter, it is possible to have the benefit of an entirely different typeface to use on your bulletin. There are gothics, scrips, and italic faces available on typewriters, as well as varieties of the regular typewriter faces. Some of the smaller faces often make striking mimeographed bulletins.

Specially Printed Covers

If you do not use stock forms for your bulletin, there is even a wider range of variation possible. Many churches have a supply of bulletin faces printed up to last a year or more. This can be done in a variety of ways. It must be remembered that fine screened halftones do not print well on mimeographed paper and that paper suitable for halftone pictures is not suitable for mimeographs. To get around this difficulty etchings and line drawing may be used, or the bulletins my be printed by other than letterpress methods. Offset lithography is the most common method

Ten Dollars from Prison

"I was rather surprised when an inmate stopped me at the prison and said that he would like to make a gift to the Chaplains' Fund for *The Upper Room*. The enclosed check in the amount of $10 is his contribution," writes *A. Garland Rotenberry*, Chaplain, Minnesota State Prison, Stillwater.

If you are tempted to preach from the text "I was in prison and . . ." here is an illustration of a different sort.

If you use this plan of special bulletins for your church, you have a wide choice of paper stock and color, ink color, and size. But remember you are stuck with the same bulletin for many months to come. Many attractive bulletin covers are in our files; they show the exterior of the church, present or contemplated, an interior view, a view of the pulpit, worship center, or a stained glass window. Sometimes the cover is an attractive design or picture of religious significance and is not directly connected with the particular church.

When a church has a special bulletin cover prepared for its own use, it often uses the back cover for a directory of church officers, a schedule of Sunday services, a calendar of regular meeting dates, and an information blank to be checked and signed requesting a pastoral visit, giving prospective members, listing illnesses, requesting offering envelopes, listing visitors, and the like. In some cases the back page carries advertisements which pay the cost of the bulletin. In other cases the back page is left blank so that items of interest from week to week can be mimeographed there.

A Complete Mimeograph Job

Probably the most ingenuity is shown by those who mimeograph their whole bulletin, cover and all, each week. In this case the whole sheet is subject to the stylus and the whim and artistic talent of the one who prepares the stencil. Size, color, manner of folding, illustration and spacing are all up to the designer.

Some of the neatest bulletins that come to *The Upper Room* are simple one-sheet ones, sized 5½ by 8½ inches. One side carries the order of service and the other has notes and announcements. Some of them apparently are mimeographed "work and turn" (like your printer does) and cut in two after they are dry. The Methodist Church of Monroe, N. Y., appears to do a grand job in this way. The Pearl Memorial Church has an attractive single sheet bulletin about 6x10 inches in size.

Very neat bulletins of the French-fold type seem to be increasingly popular. The Kinde and Chandler (Minnesota) Presbyterian churches use an 8½x14 inch sheet, which folded gives four printed pages 4¼x7 inches. The Methodist churches of Sutherlin and Webber, Oregon, have the same type of bulletin mimeographed on an 8½x11 inch sheet and the resulting folder is 4½x5¼ inches.

The bulletin of the St. James Methodist Church of Cahoes, N. Y., is quite different. It is mimeographed on heavy stock on a 8½x14 inch sheet with two parallel folds, giving six pages about 4 2/3x8½ inches. Many churches use the 8½x14 size sheet to advantage for a regular four-page bulletin. Notable examples are the First Christian Church, Pomona, California, the Grace Methodist Church, Middletown, Va., and University Christian Church, San Diego, Cal. This plan calls for good design and stylus work on the cover, but makes possible an unusually pleasing arrangement of the two inside pages. Sheets smaller than standard also give pleasing results under the touch of a careful planner.

For Non-Attendance

Many churches design their bulletins for the use of the people who fail to attend church as well as for those who are present. This is apparent in the design of the bulletin when a space is left for the address. In some cases the mailing permit, "562 P.L. & R.," is mimeographed ready to affix the stamp. Bulletins with the P.L. & R. insignia include the Woodson (Illinois) Christian, the Gardner (Iowa) Methodist, and the Tiptonville (Tenn.) Methodist.

The problem of getting special attention for particular announcements is faced in all bulletins. All sorts of devises are tried. The clever little drawings that enliven magazine pages are often imitated on the bulletin by stylus work. One bulletin sometimes uses a good cartoon—for instance, a picture of a boy with a dog on a leash above this sentence: "Some churches want the preacher to find out where they want to go and then lead them there."

Concluding Observations

Occasionally there are so many important announcements that a church is justified in inserting a page, or even a full four-page section. It is easy, of course, to fold them together, but a neat job of stapling or of pasting is often desirable. Similarly, if there are printed leaflets or folders that should be distributed through the congregation, an effective method is to staple or paste one in each bulletin.

Sometimes a rubber stamp gives an attention-getting value to the bulletin. A colored line or arrow will also have the desired effect. When it is desired to repeat the same announcement or illustration (like *The Upper Room* stencil inset) it is possible to cut the part from the stencil and use it in the new stencil fastening it with regular stencil cement, or even with scotch tape or shellac.

It probably is possible to spend so much time preparing the bulletin that the pastor doesn't have time for his sermons, but judging by the bulletins that pastors send to *The Upper Room* that is hardly the case today.

STENCIL INSETS

The *Upper Room* furnishes stencil insets which include a drawing and a paragraph about the value of personal meditations and family devotions. Hundreds of churches use these as each new issue of *The Upper Room* is ready for distribution. If you have not been using the inset, why not send a postal requesting one for November-December?

The *Upper Room* has proof from many pastors that bulletin announcements, if well done, are read and bring action. Stencil insets furnished by *The Upper Room* result in hundreds of statements like these:

"We sold out completely all our copies of *The Upper Room.* Would appreciate receiving stencil insets with future issues"—*H. G. Scairbaum,* First E.U.B. Church, Alliance, Ohio.

"Have had many favorable comments on the inclusion of the inset in our bulletin."—*Wilson Davis,* Wesley Methodist Church, Strassburg, Pa.

"The stencil sold all the copies we had—even my desk copy."—*Wilson A. Warren,* Ives Chapel Methodist Church, Baldwin City, Kans.

"It proved to be very effective in getting *The Upper Room* into the homes of our congregation.—*Doris Chutskopf,* church secretary, First Christian Church, Chico, Calif.

"There have been many favorable comments from the people and our supply of *The Upper Room* has dwindled more rapidly than usual.—*Ross W. Rolland,* Methodist Church, Monroe, N. Y.

"I think it is a fine idea and I am sure it helped sell *The Upper Room* this summer when I was afraid I had too many.—*Henry S. Creede,* Rushville, Illinois Methodist Church.

"Our bulletin with the picture and the paragraph about *The Upper Room* had its effect, because every copy was sold. I had to get additional copies and am having to increase my standing order."—*N. D. Motzer,* Graysville, Ill.

We Can Win With Christ

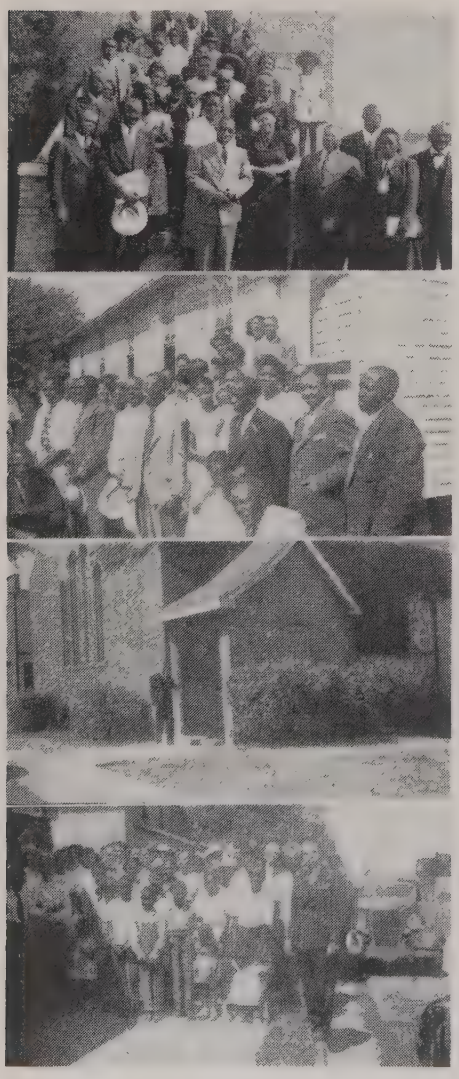
by J. W. Golden
Associate Secretary, General Board of Evangelism

A group of workers trained to direct visitation evangelism in the states of Arkansas and Oklahoma in the Southwest Conference.

A group of trained workers for visitation evangelism, some of whom are training others.

Not long ago this church was organized by J. W. Golden. Today its membership approaches 300. It has a splendid building and is self-supporting. H. B. Gibson, Beloit, Wisconsin, is its pastor.

Some of the members of the church school, their teachers, leaders, and pastor, Beloit, Wisconsin.



We are laborers together with God and can do all things through Christ who strengtheneth us. History may or may not repeat itself, but it certainly portrays the successes and failures of our human family, and often tells the causes, methods and procedures resulting in these successes or failures. History shows that the Church has faced opposition, experienced many difficulties, conflicts, confusions, and periods of unrest. But with Christ, the Church has triumphantly come across the centuries, has increased in membership, and has ministered to the more abundant life of man.

This writer has worked with Area, Conference, district and local church groups in all departments and activities of the Church programs, and has made use of various methods in promoting evangelism. Where outstanding results have been obtained, special inquiry has been made to find out what accounted for the successes and how they came about. In every case we found the following:

That personal interest had been manifested; that a real passion existed. Praying was done both by individuals and by assembled groups. Unity of purpose and spiritual warmth had been developed, and Christ had been presented as Saviour and Lord. Consequently men, women and young people accepted Christ, united with His Church, and began the new life of Christian service.

Win with Christ in Visitation

This is being done through special or intensive efforts with Christ in visitation evangelism and in revival services. A large proportion of the small churches in the Central Jurisdiction use the revival method and the results compare favorably with those obtained by the larger churches in visitation evangelism. In fact, proportionately we get a larger gain on confession of faith from the small churches. Our largest churches secure larger increases by transfer, however, being located in centers into which many people are moving. The larger churches generally have better equipped and well staffed departments of religious education, and they rely largely for their recruits upon the church school and the regular worship services.

Recommendations

Now that the challenge is great and the task is before us to win two million during this quadrennium, one method plus the regular Sunday worship service is not enough. Therefore, in our institutes of evangelism, conferences, and planning groups we recommend:

(1) That surveys be made, prospects listed, workers trained, and all methods used, that by all means we may save some.

(2) That our ministers with the cooperation of lay leaders, secretaries of spiritual life of the Woman's Society of Christian Service, and church school superintendents and teachers, and with the support of the Official Board and the entire membership, prayerfully plan and work for a successful visitation movement and revival in every local church, small and large, in the Jurisdiction during the first year of the Advance for Christ and His Church—lifting up Christ in every meeting, every home, every visit, and in daily living.

(3) That the weekly prayer meeting again become a regular phase of our program, and that the local church committee on membership and evangelism develop into one of Christ's and His Church's most active agencies for winning new recruits and for finding the lost sheep that have strayed from the fold.

Win with Christ Through Church Schools

Our church school teachers are chosen to be workers with Christ, and they with Christ can win the unconverted of their classes by teaching for a verdict. Often, through kindness and personal interest, they can win the unconverted parents of the homes from which the young people and children come. For them to do this, it is vitally important that they love as Christ loves, that they visit the homes of each member of their classes in the spirit of Christ, and that

they have a personal interest in the prospect's spiritual welfare and salvation. Then it will prove that, on their invitation, many will believe, accept and become Christian disciples. Such results are now being obtained in several of our churches, and we pass the good news on that others may join this movement and win with Christ.

Win with Christ at the Altar

Some Christian ministers live among the people as ambassadors of Christ and serve them as faithful shepherds. These the people gladly come to hear in the sanctuary, as from their hearts and minds and lips they bring the good news of redemption and of the new life in Christ. As Spirit-filled witnesses, these ministers proclaim the Gospel which is the power of God unto salvation to everyone that believeth. Oftentimes this is done as in the yesteryears, upon earnest invitation and call to the altar, penitent souls come seeking the way of salvation, and many accept Christ and begin the new life in Him as they give themselves to service in His Church.

The writer has seen this happen during the last few months in both urban and rural Mississippi, Tennessee, Florida, and Georgia, in New York City—in fact, across the whole Central Jurisdiction. This can be done in every local church. As an aid in this, we recommend earnest, clear-cut evangelistic preaching and altar calls with fervent congregational singing of the great hymns of the Church.

Win with Christ Through Prayer

Experienced Christians know that there is a dynamic force in our universe that, although incomprehensible, brings to the human heart the divine presence and goodness that satisfies and comforts as nothing else can.

By prayer through Christ we can have our sins forgiven and the joy of salvation restored. Then we can teach transgressors His way, and sinners will be converted unto Him.

We recommend personal and intercessory prayers as a means of Christian development, and as a means of overcoming self and Satan and of winning others to Christ as we go forward in the Advance for Christ and His Church.

SHEPHERDS

Churches may subscribe to *Shepherds* for the members of their Membership and Evangelism Committees. $1.50 per year. 7 subscriptions, $10.00.

The Twelve Apostles of Doubt

By E. Stanley Jones

1. Isn't evangelism an unwarranted interference with other people's private lives? Isn't it an invasion of personality?
2. Why should we cram our beliefs down the throats of other people?
3. Isn't evangelism an unwarranted assumption of superiority on our part? We think we have something other people must have.
4. Isn't it a part of personal and group domination? We want to dominate another, manage his soul in his supposed interest. Or we want our group to be big and dominant, hence the zeal for numbers.
5. Isn't it a species of religious imperialism? Isn't the evangelistic type the more narrow, dogmatic type? I don't want to be that kind of a person. Especially do I not want to be regarded as the fussy-manager-of-other-people type of person.
6. Aren't people getting along pretty well without Christ? Some of them seem contented without any religious faith; why impose one?
7. Since the get-to-heaven and shun-hell motive for evangelism has faded out of many minds, the urgency for evangelism has faded out too. Just what is the urgency now?
8. Aren't there many ways of life? Why should we say there is just one way—the Christian way?
9. If a man lives up to his conscience, isn't he on the right track?
10. Down underneath I feel I might be snubbed if I raised the question of another man's relation to God.
11. I am so crowded with many interests, how can I find time for another?
12. Finally, this just isn't my job—we pay people to do this work, why should I consider it my duty?

(Stanley Jones effectively answers each of these "Apostles of Doubt" in his booklet "EVANGELIZE! WHY?" from Tidings, 1908 Grand Avenue, Nashville, Tennessee. 10c per copy; $1.00 per dozen)

Each member of this Committee on Evangelism at Union Avenue, Memphis, receives *Shepherds*. Story in next issue.

WATCH NIGHT

New Year's Eve Service

Submitted by Guy H. Everly
Pastor, Grace Methodist Church
Morristown, Pennsylvania

Theme: Faith, Hope, and Love

Doxology (People standing)
Scripture Lesson—I Corinthians 13 (Moffatt's Translation)
Song of Petition—"Father, I stretch my hands to Thee"

OUR THOUGHT OF FAITH

Verse of Faith—Mark 9:23

Lesson of Faith—Matthew 17:14-16, 18-20

Thought of Faith:

"When Admiral Dupont explained to Admiral Farragut the reason for his failure to enter Charleston Harbor with his fleet of ironclads, Farragut is reported to have said, "Ah, Dupont, there is one more reason." "What is it, sir?" asked Dupont. "You did not believe you could do it."

Hymn of Faith—"O for a faith that will not shrink"

Prayer of Faith:

Our heavenly Father, we ask Thee to increase our faith. We confess that we have not the strong and abiding faith that we should have had. Look upon us in mercy, and though the faith now in our hearts be but as a grain of mustard seed within us, may we exercise it, so that it shall grow, and wax strong, and shelter many under its branches.

Teach us, O Holy Spirit, our own unworthiness and imperfection. We are still unprofitable servants, even when we have done our very best. Thy work unfinished meets us in the eventide at home as well as in the fields at noonday. May we never grow weary of our work, though sometimes we may be weary in the doing of it. And keep each of us faithful to his own duty through all the hours of the day, for Thine Own Name's Sake.—Amen.

OUR THOUGHT OF HOPE

Verse of Hope—Psalm 31:24

Lesson of Hope—Deuteronomy 31:6-8

Hymn of Hope—"How happy every child of grace"

Thought of Hope:

"We cannot rightly carry out any true or noble object in life in a spirit of despondence. A depressed life—a life which has ceased to believe in its own sacredness, its own capabilities, its own mission—a life which contentedly sinks into querulous egotism or vegetating aimlessness—has become, so far as the world is concerned, a maimed and useless life.

"All our lives are in some sense a 'might have been'; the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler, and greater, and loftier than he is; but while life lasts every 'might have been' should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a 'may be' and 'will be yet.'"

—Frederick W. Farrar

Prayer of Hope:

Our heavenly Father, our assurance is that Thou knowest all our strength and weakness, and that Thou wilt be our helper in all. Thou knowest also our ignorance and folly; the ways in which we delude ourselves; the power which our sinful desires give to temptation; and how blind and faltering our faith is in the midst of the things of sense. We cast ourselves upon Thy mercy.

Help us that we may trust in the love that never fails, that we may be strengthened by the holy principles and purposes and feelings which Thy Word inspires. Thou hast a work for us to do. May we hear Thy Voice saying unto us "Be strong and of a good courage; fear not be affrighted." Help us that every day we may listen for Thy Voice.

Be with us in all the experiences of life. Help us to find great lessons in even the commonest things. May our hearts and tempers bear the test of little things. Let no eagerness of business beguile us into forgetfulness of Thee. Let no household cares divert our calm religious faith. Let no fret or worry or provocation irritate or make us impatient.

May our souls be kept in perfect peace, stayed upon Thee. May we offer unto Thee, as service and sacrifice, everything we do, even the least and most commonplace. And do Thou accept our service and our praise, through Jesus Christ our Lord.—Amen.

OUR THOUGHT OF LOVE

Verse of Love—I Cor. 13:13

Lesson of Love—I John 4:11-21

Hymn of Love—"More Love to Thee, O Christ"

Poem of Love:

"Beloved, let us love so well
Our work shall still be better for our love,
And still our love be sweeter for our work."

—Mrs. Browning

Thought of Love:

"Oh, how many times we can most of us remember when we would gladly have made any compromise with our consciences, would gladly have made the most costly sacrifices to God, if He would only have excused us from this duty of loving, of which our nature seemed utterly incapable. It is far easier to feel kindly, to act kindly, toward those with whom we are seldom brought into contact, whose tempers and prejudices do not rub against ours, whose interests do not clash with ours, than to keep up an habitual, steady, self-sacrificing love toward those whose weaknesses and faults are always forcing themselves upon us, and are stirring up our own. A man may pass good muster as a philanthropist who makes but a poor master to his servants, or father to his children.

—F. D. Maurice

PRAYER OF LOVE:

"O God, we have known and believed the love Thou hast for us. May we, by dwelling in love, dwell in Thee, and Thou in us. May we learn to love Thee whom we have not seen, by loving our brethren whom we have seen. Teach us, O Heavenly Father, the love wherewith Thou hast loved us; fashion us, O blessed Lord, after Thine own example of love. Shed abroad, O Thou Holy Spirit of love, the love of God and man in our hearts.—Amen.

—Henry Alford

NEW YEAR'S EVE THOUGHT

VERSE FOR NEW YEAR'S EVE:—Matthew 6:33

LESSON FOR NEW YEAR'S EVE—Matthew 7:13, 14, 24-27

POEM FOR NEW YEAR'S EVE:

"Let us walk softly, friend;
For strange paths lie before us all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend."

—Lillian Grey

THOUGHT FOR NEW YEAR'S EVE:

"To get the most out of the coming year we must put the most into it, and we put the most into it by living in a spirit of earnestness, doing with our might what our hands find to do, not trifling with the golden hours, but receiving each as a precious gift from God. Only such earnest purpose makes the day a blessing, insures progress from good to better, and causes us to live in eternity while we are in time."

—James Freeman Clarke

PRAYER FOR NEW YEAR'S EVE:

"We render unto Thee our thanksgiving, O Lord our God, Father of our Lord and Saviour Jesus Christ, by all means, at all times, in all places—for that Thou hast sheltered, assisted, supported, and led us on through the times past of our life, and brought us to this hour.

"And we pray and beseech Thee, O God and loving Lord, grant us to pass this coming day, this coming year, and all the time of our life without sin, with all joy, health, and salvation. But all envy, all fear, all temptation, all the working of Satan, do Thou drive away, O God, from us, and from Thy holy Church. Supply us with things good and profitable.

"Whereinsoever we have sinned against Thee, in word, or deed, or thought, be Thou pleased in Thy love and goodness to forgive, and forsake us not, O God, who hope in Thee; neither lead us into temptation, but deliver us from the evil one and from his works; by the grace and compassion of Thine only begotten Son, Jesus Christ."—Amen.

—Liturgy of St. Mark

THE OLD YEAR

LESSON OF THE OLD YEAR—Psalm 90:1-4, 12, 16, 17.

HYMN OF THE OLD YEAR—"O God, our help in ages past"

THE NEW YEAR

LESSON FOR THE NEW YEAR—Psalm 91:1-4, 14-16.

THOUGHT FOR THE NEW YEAR:

"The year begins; and all its pages are as blank as the silent years of the life of Jesus Christ. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and commonplace conditions, and meet them as the Master did in Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in great spirit, then we shall be ready for a great occasion."

—George Hodges

HYMN FOR THE NEW YEAR—"Another Year Is Dawning"

BENEDICTION:

"O Lord, as in the beginning *The morning stars sang together, and all the sons of God shouted for joy,* so now may we still affirm our faith in Thy eternal goodness and dedicate ourselves to Thy Kingdom of light, in Christ's Name."—Amen.

WATCH NIGHT SERVICES

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NO CHURCH IS SMALL

Roger L. Crabtree, Pastor
The Methodist Church, Winfield, Iowa

Our church has only five hundred members and is located in a small town of one thousand population. However, it is my conviction that no church is small no matter how many people it may represent. Jesus apparently felt that where two or three were gathered together it was an important situation and worthy of His concern. Certainly we dare not think less. The problem in our church is to get the people to see the bigness of our task.

The enrollment study of the Church School Advance presented an opportunity for us to discover how many people in this community looked to our church for their religious nurture, who these people were, and where they lived. This study became a "handle of power" to help our church see the bigness of our task and to realize the need of various forms of evangelism to help us fulfill our mission.

Laymen were appointed to work with the minister to make this enrollment study. Many hours were put into searching the records of the church, W.S.C.S., the M.Y.F., The Sunday School, the Vacation Bible School, the membership roll, the financial secretary, and the Home Department. With the co-operation of the other ministers in the community, a survey was made through the public school. It was discovered that, though the membership of the church was 508, there were 774 people for whom we were specifically responsible.

As an outgrowth of this study, maps were prepared. One map showed the incorporated area, another the surrounding countryside. We used red tacks to designate where members lived, yellow tacks indicated where other contributors and friends lived, and green ones showed the new people in the community. This work revealed that the church actually had members in seven townships and three counties.

With this material at hand, it was relatively easy to alert the Official Board as to the bigness of our church because of the bigness of the task we had. No longer could we think of our church only in terms of the people attending our morning worship service. Our task was to take the church to the people.

An appeal was then made to the Young Adult department to help take the church into every home. A two-fold program was finally agreed upon. The first was to put on a visitation program of evangelism. The second was to start the Parish Cultivation Plan of *The Upper Room*. As plans developed it was decided that the group would initiate the Parish Cultivation Plan by their home visitation campaign.

The week was set to do the calling, and enough copies of *The Upper Room* were ordered to go to every home that looked to our church for religious nurture. The young adults voted to pay for the first order. After the initial issue they would count on those who used it to share in the support of the cost of the plan. On the Sunday of the week the calling was done the Church School Superintendent called the Sunday School together and explained how *The Upper Room* could be used in the establishment of family devotions. Then he told of the plan that was being initiated by the Young Adult Department. On the same Sunday the minister preached a sermon urging the use of *The Upper Room* in the home. On Monday night the young adults met at the church to receive their assignments and to begin their calling. In this visitation they invited people to use *The Upper Room* in family worship, and they presented each family with the current issue.

Roger L. Crabtree

The next issue of *The Upper Room* was mailed by the Young Adult Department to all the families on the church Responsibility Roll. Opportunity was given for the people to support the program. So far the Plan has supported itself financially. However, the Board of Education is prepared to take care of the Parish Cultivation Plan as a part of the total educational plan of the church. The secretary of the Young Adult Department does all the ordering and mailing of *The Upper Room*. The Parish Cultivation Plan in our church is now one of the official projects of evangelism carried on by the young adults of the church.

The reports that come to me, as pastor, are very favorable as to its use in many of these homes. When I make pastoral calls, I find copies of *The Upper Room* in conspicuous places in the homes, as though they were being used. Several homes are now using *The Upper Room* in family worship, homes where family worship had not been carried on prior to the adoption of the Parish Plan.

A large per cent of the young adults have given *The Upper Room* a try because of their new understanding of how to use it in family worship, and are finding it helpful. As a result of their sponsorship this whole department has come to life in the church. Their work has not stopped there, but they have taken many other new responsibilities in the church and Sunday school as a result of the lift this whole program has given them.

We are sold on the plan in our church and enthusiastically recommend its use in any church. It will give any church a lift who uses it.

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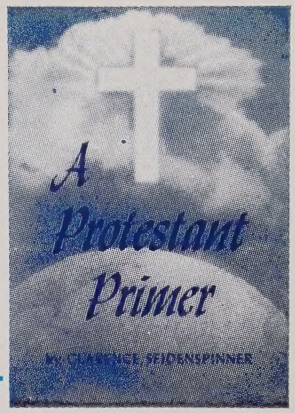

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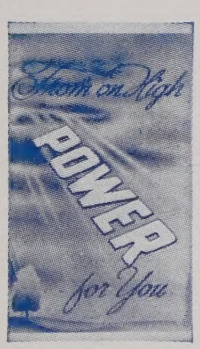

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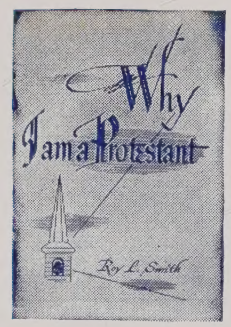

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Cover Photo: H. Armstrong Roberts